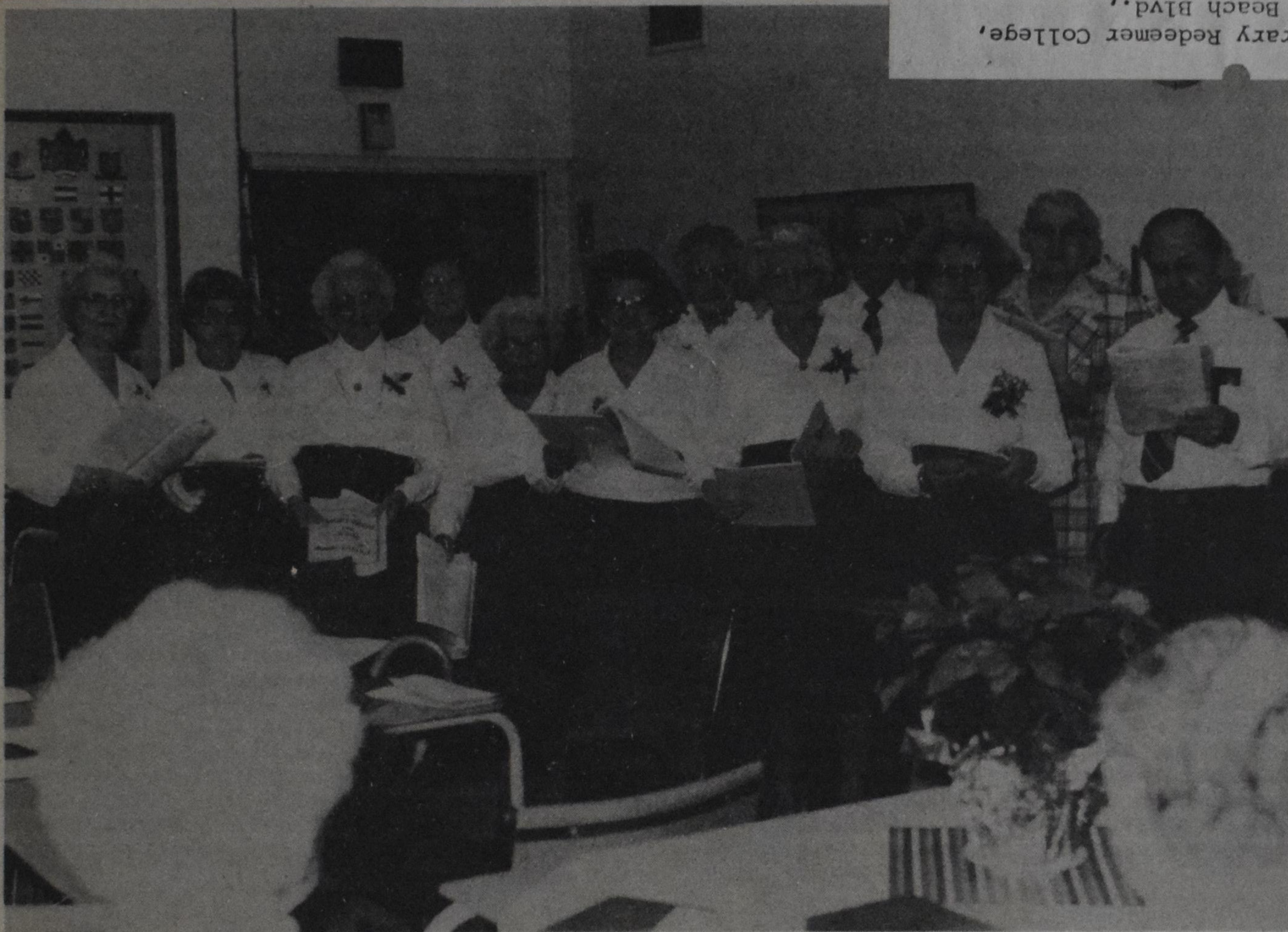


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Never let your voice be still!

Shalom Manor, the Classis Hamilton C.R.C. Home for the Aged, offers many activities for the residents, but singing is one of their favourites. Pictured here is the residents' choir performing at the Christmas program. From left to right: Audrey van Leeuwen, Cornelia van Aalst, Anna de Boer, Hilda Gerritsen, Christina Oostveen, Klazina Disser, Margaret Knecht, Jantina de Groot, Edgar Bokma, Elizabeth van der Stoep, John de Groot and John Gerritsen.

Can't restrict God, says Scott

Wally van de Kleut

EDMONTON, Alta. — Anglican Archbishop Ted Scott, in Edmonton to celebrate the 10th anniversary of Ten Days for World Development, urged Canadians to become better aware of Third World needs and to help improve conditions in Central America.

"If you believe that God is the creator of all that is, then you can't restrict God to certain areas. The Bible gives us a certain approach to life which we should apply to everything we do including our analysis of the Third World," said the Primate.

Appearing on a CBC open-line program, Scott stressed that "we have to be integrated as people; Christians in church and in the world have to integrate their faith." For this to take place, said Scott, two things are necessary: hard data about the world we live in, and values based on the Bible. "The resulting tension leads to a path of reflection and action."

Asked whether or not the institutional church should be directly involved in social justice issues and if a preferable route might not be for individual Christians to join various social justice groups, Scott replied: "We need ecumenical groups outside of the church concerned with social justice issues, but the church as institution cannot absolve itself of the responsibility to address social injustice."

Scott added that the church had not responded quickly enough to Nazi oppression of the Jews during the 1930s. "That's one of the reasons the church has to be busy today. When we leave problems unsolved and let them fester," he said in reference to Central America, "then the result is a seedbed for violent unrest or for communist infiltration."

"In Central America the lives of countless people are lost because they wish to have basic human rights. The people have a right to be involved in decisions which affect their lives." Central Americans want no more than what we daily take for granted, said Scott.

Maintaining further that he is strongly opposed to communism, Scott said Christians need to reevaluate their attitude toward the Soviet Union. "Of a total population of 300 million there are 50 million Christians who are members of the Russian Orthodox Church." We choose the type of influence we have, said Scott, and he emphasized that Christians everywhere need to work together in love.

What action does Scott recommend? Christians should send aid to people or to people-oriented organizations, and not through governments, Scott said. Too much aid never reaches the needy when governments act as the go-betweens.

Scott stressed that letters sent to political leaders urging a Canadian foreign policy based on human rights records are a very effective measure that individuals and groups can take.

Independent schools navigate new course

Harry A. de Vries

Ontario's alternate and independent schools (OAAIS) have adopted a three-year course of action that will hopefully create a high level of public awareness for them and keep the pressure on the provincial government to take positive action on official recognition and funding for the Ontario schools.

The plan is meant to be a long term doorknocking campaign on the part of the schools to keep MPP's informed and to cause them to respond favourably to the request for a legal recognition that will guarantee the schools' existence and for government funding. At the present time, Ontario's independent schools operate only on a year to year basis by special permission of the Minister of Education.

For part one of the association's activities, the schools have decided to adopt a letter campaign whereby each of the 125 member schools will send at least one letter per month to Queen's Park in Toronto, as well as to the press. One aspect of this campaign is a "quiet rally" at Queens Park on April 28 during Ontario's education week. Each school has been asked to send at least one person.

For phase two the 1983-84 school year has been dubbed "the year of the visit." During that time school groups will be meeting personally with MPP's to express their concerns.

And for the third part of the campaign, during the 1984-85 year, member schools will focus on activities geared to a possible Ontario provincial election.

The three-year plan is to serve the schools as a framework for which to develop specific approaches and courses of action. Details for the

second and third years will be developed if the government has not yet responded by that time.

In late 1982, prior to this course of action, OAAIS representatives visited most of the members of the Ontario cabinet and many of the caucus members of all the three major parties. There were some indications that the government might react positively to the association's requests. Most MPP's had indicated privately that they would not oppose a constructive initiative by the government on the issues. However, the member schools would like that private sentiment to be translated into public expression.

At this time no public decisions have been taken by the Davis government although the premier's attitude had seemingly been shifting towards an open discussion of the issues at the time.

OAAIS's director, Lyle McBurney, who has been keeping in touch with Queen's Park, says that the matters of legal recognition and financial support have been brought to the foreground of the cabinet's agenda, but that the government appears to be stalling in making a decision, possibly for a number of reasons.

The newly released ROSE report which deals with the restructuring of Ontario's secondary educational program starting in 1984, he says, could possibly be taking up a great deal of the government's time. The question of increased funding towards grades 9 and 10 of the separate school system too is receiving a certain amount of attention, as is the issue of granting French schools to Franco Ontarians. Although the matters of concern to the OAAIS schools would appear to be

placed behind these items on the list of priorities, McBurney wishes they would all be taken care of together.

It could also be that Mr. Davis is keeping his options open for a bid for the leadership of the Federal Progressive Conservative party and is, therefore, holding back.

In view of these matters seemingly causing delay, OAAIS schools want to maintain a certain amount of pressure on Queen's Park until something gives.

The schools realize that in presenting the request as a common front, they will have a better chance of being heard and at the same time offer the government an opportunity to deal with them equally and all at the same time.

A think tank held in Brampton on February 14 and 15 was part of this year's effort by the association to bring the issues before the people of Ontario and to gain the support of various church and political leaders.

McBurney remains optimistic that there is light at the end of the tunnel. "We know that the channel will have to be navigated carefully," he noted in his 1982 year end report adding that "Our arrival at Port Recognition is only a matter of time if we stay on course."

This issue:

Dutch cardinal
speaks on unity p. 10

Hitler loved peace!
p. 11

Viewpoint

Holding on to the Sovereignty of God

A friend of mine was very upset after seeing the movie *Sophie's Choice*. The film is one of many that portray the cruelty of Nazi Germany, in this case perpetrated against a woman and her two children. Sophie has to make a choice between her two children — which one will die. If she doesn't make that choice they will both die.

It's a horrible dilemma that can only spring from the mind of Satan. "How can God let these things happen?" my friend charged. She also made reference to the abduction, sexual assault and murder of a nine-year-old girl in Toronto that same week. The girl's body was found stuffed in a refrigerator a few days later after she went missing.

How can anyone answer my friend's accusation? I tried haltingly to suggest that God is taking his own time doing things, but that some day He will set matters straight, and then everything will be new and all sin and cruelty will be swept away. But it doesn't explain why evil happens. It doesn't immediately get rid of the feelings of anger and frustration. If God is love ...? We have all heard or felt the question before.

I'm reminded of an article in *Centraal Weekblad* by Professor K. Runia in which he observes that we hear much today about a change in our mental image of God. In the past God was seen



Bert Witvoet
Editorial

as a patriarch, an authoritarian figure who controlled all things. But today, after Auschwitz, we don't hear too much about that God anymore. Auschwitz stands for suffering, a suffering so great that you can't directly connect it with God, as if He wanted it or planned it.

Today, says Dr. Runia, we hear more about God as the one who suffers with us. That way the horrible fate of a nine-year-old girl can't be laid at the feet of God. He suffers with the little girl and the parents. Maybe even with the man who is alleged to have performed an act that must haunt his own conscience?

Professor Runia points out that it is true that Christians have had different images of God throughout the centuries, since no one image can ever do justice to God. The concept of a suffering God may not be entirely wrong. Yet, he wonders, should we reject the older

image of the sovereign God? Is there still room in our understanding of God for his holiness and jealousy, besides his love and sympathy?

I am also reminded of a statement in the Pastoral Letter of the U.S. Catholic bishops reported on in a previous issue of *Calvinist Contact*. They wrote: "Today the destructive potential of the nuclear powers threatens the sovereignty of God over the world he has brought into being. We would destroy his work."

I don't know exactly what this statement means — "threatens the sovereignty of God"? God's sovereignty cannot be threatened, at least not successfully. God's sovereignty is never in danger. Is this what Runia is talking about when he says that the image of God has shifted from a sovereign God to a suffering God?

Auschwitz was a terrible happening. But was it different from any previous suffering? In kind, I mean.

What was Job's suffering like? His servants and flocks were destroyed by the Sabeans, lightning and Chaldeans. His children were killed by a mighty wind. Finally painful sores afflicted his own body. Then Job was deserted by his neighbours. His wife told him to curse God and die. His closest friends accused him of bringing his suffering upon himself.

Some of this suffering was not afflicted by man, but much of it was. And we know that it all sprang from the mind of Satan. At any rate, Job asked the very modern question, where was God? How come He let this happen to him, he who was so intent on serving God and loving his neighbours?

It is interesting to know how God finally answers him. God points to his divine might and power. And He asks Job: who are you to question me?

When Job understands more about God's sovereignty and power, he takes back what he said and submits to God's will. Then God shows him his love.

Is this explanation of God no longer applicable today?

It is. But we do well to remember that Job's friends made the mistake of trying to explain to Job why he was suffering. It was not up to them to provide the answer. They would have done better to commiserate with Job. Even God does not explain why Job suffered.

So it is with us today. We cannot explain why Auschwitz happened or why little girls are raped and strangled. But should we not in our understanding try to hold on to the sovereignty of God, who will not let anything pass without notice and final action, and whose will will certainly be done?

The power of positive peer pressure

The little blonde-haired boy and girl bowed their heads and prayed: "God is great, God is good; let us thank Him for this food. By His hands we all are fed; thank thee, Lord, for daily bread. Amen."

Their mother smiled approvingly and then the kids attacked the container of fries and their respective hamburgers. This was Wendy's restaurant on 28th Street in Grand Rapids.

One by one, table by table, occupants bowed their heads to say grace. Unashamedly. Without apology.

With about 100 Christian Reformed and Reformed churches in that city (depending on who's counting) some might say that it is little wonder that so many people pray in public before their meals. Psychologists would call that positive peer pressure.

An interesting study was conducted by some American research group at an American university recently. The study focussed on this question: How does a person react when he/she hears a cry for help? They created two kinds of scenarios: one in which a person was alone when he/she heard a cry for help; another in which a person was in the company of someone else when the cry for help was heard.



Keith Knight
Off the cuff

When you are alone and you hear a cry for help there is a tendency to check it out and offer help if you can. When you are with somebody else, on a street, for example, you tend to follow the reactions of those around you: if they do nothing then chances are that you won't do anything either.

Most of us are followers, not leaders, the survey concluded. We are greatly influenced by our peers. That is why it is so important to get together as community of believers. That is why we can pray and praise our Lord together in church.

That is why the Christian school *should* be such a community of young believers. Prayer, praise, sharing the faith: these are all positive results of good peer pressure.

Patrons of Wendy's restaurant in Grand Rapids pray because it has become a natural expression of their faith and because it is recognized as being acceptable by the Grand Rapids community.

When I pray for my Canadian meal in my Canadian restaurant, I often find that it poses as mere tokenism to the Lord. Did He really hear that prayer which was offered up within 15 seconds amid the hubbub of clanging dishes and crying kids? Why wouldn't it be appropriate to have family devotions before a meal in a restaurant? I often catch myself quietly apologizing for my Christianity to those seated around me.

If only we could learn to be our natural Christian selves as we eat in restaurants or cafeterias, or as we shop or go to school. If only we would dare to be living letters of our faith. That challenge, I'm sure, faces all of us. We have to learn to show our faith more freely.

Our Christian school teachers face a tremendous responsibility in this regard. We know the rebellious nature of youth. We have all been there ourselves. As parents and teachers mould their children through the nurturing process this Christian peer pressure should be able to shine through.

I know of many young people who are able to talk about their faith freely and unashamedly, and that is beautiful. I know of others who have been caught up in the whirlwind of secularism. They need to hear from their peers that worldly values have no place in a Christian community of students.

Less formally but certainly as important is the peer pressure among those of us in the business world. What are Christian ethics in business? Is that which is legal also Christian?

We all need to review those standards which we have set for ourselves to determine if they are Christian standards. Or have we established our own criteria for Christianity? Laid down our own rules under the guise of Christianity?

Our Christianity reaches far beyond the restaurant booth and the question of whether or not we should pray in such "inappropriate" places. Do we dare live our faith in *all* that we do? Are we as "Christian" on Saturday night (socially) as we are on Sunday morning (in worship)? Do we proclaim our faith during the day time (at school, work or home) as we do in the evening (at Bible study, catechism)?

Calvinist Contact

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Letters

Calvinist Contact thoughtless and sensationalistic

When I pulled my C.C. out of our mailbox this week (Feb. 4, 1983), the top headline immediately jumped out at me: "Cruel accident takes lives of three young men." It disturbed me because I would expect to find that kind of a line in the Star or the Sun, but certainly not in C.C.

In the obituary column I found

the same event described this way: Our heavenly Father, all wise and all merciful, called to his eternal home....

Though death is alien to us, though the passing of promising young men grips us deeply, our grief should not be for those young men, but for their loved ones who grieve. How is it possible to refer to the deeds of our wise and merciful

God as a cruel accident.

That obituary ads sometimes come out that way is unfortunate but excusable since what one writes in the throes of grief is not always what one thinks. But when a reporter article has that attitude I can only consider it thoughtless and sensationalistic.

Coby Veenstra,
Hampton, Ont.

God is not the author of accidents

Most of the time we do not reply to letters. But there are times that an editor should reply to a letter. This is such a time, in my opinion, because not to answer would leave some misunderstanding and allow a view of death and suffering to continue in our circles that is not helpful.

The title "Cruel accident takes lives of three young men" was not a carelessly tossed off headline nor are we trying to be sensationalistic. The news struck us hard, as it did others, I am sure. The accident seemed so cruel. Quite often in a similar accident several will survive, but not this time. All three young men were killed.

We took care not to call the accident a tragedy. There is no room for tragedy in the life of Christians. It was a short news item that we felt should be run because it is our task to inform the Reformed community. We could have run it a week earlier. But because we did not want to treat it like a "hot" item, we kept it over for a week. On reflection, we should perhaps have given it a less prominent place.

But my main concern is with the idea in the letter of Coby Veenstra that the accident can somehow be tied in with the deeds of our God. Not for a moment should we think that God caused that accident. He

did not want those three young men to die. In his infinite mercy he can turn evil to our profit, call the young men to Him in his eternal home and comfort the parents and the community. But the accident is and remains a cruel accident which God does not wish to happen to anyone. It is our collective and individual sinfulness that has brought suffering into this world. Our loving God did not cause it.

That God allows such an accident to happen is a mystery before which we, like Job, should bow in reverence.

BW

No artwork in the sanctuary

In *Calvinist Contact*, January 28, 1983, on page 4 was an article of Rev. J. Quartel: Artwork in the Sanctuary."

As a member of the Christian Reformed Church I don't believe in artwork in the church building such as images or idols like paintings reflecting on the birth of Christ, baptism, communion, etc., etc.

God's Sovereign Word tells me by

the grace and mercy of God the Father in the Son Jesus Christ through His spirit that no idols, images, paintings, sculptures can replace the majesty of His Word.

God demands that we as sinners carefully listen to the Word preached to us, repent and believe, and live a godly life. Only God's Word comes with power, majesty and salvation. No paintings or any artwork shall replace the Bible. What you are doing

Rev. Quartel is what is done in the Roman Catholic Church. No more attention on God's Word, but man's work. No Calvin nor artwork gives salvation. Salvation comes by faith only in Jesus Christ, King, Lord and Saviour.

Thy Word is a lamp to my feet and a light to my path. (Psalm 119:105).

E.A. Numan,
Smithers, BC

Record Review

Songs of Gladness

Songs of Gladness: The Ambassadors Hamilton District Christian Male Chorus. World Records WRC1-2295. Distributed by: Crescendo Records, Burlington, Ontario. Review by Andrew Bouma.

The Ambassadors Chorus have been in existence for thirteen years under the able direction of Harold De Haan, teacher of music, conductor and soloist. The Chorus has been available to the community in a variety of ways. They have provided a Christian perspective in music, excellent performances in nursing homes, worship services, weddings, social and fund-raising events. They have been received with praise in various Canadian and American audiences. In 1980 they competed in CBC's National Competition for Amateur Choirs and received an honourable mention.

The record is divided into two sections: (a) sacred selections that are geared for devotional use and (b) lighter music that "has delighted audience again and again." *I Will Sing New Songs of Gladness* with John Hessels, baritone soloist stands out as a favourite in my book. Hessels, a member of the chorus gives this selection a nice refreshing tone which is amateurish, but nevertheless refreshing. I commend a Chorus who is willing to utilize its own members with solo roles rather than rely on imported professional vocalists. *Non Nobis Domina* "When

we confess our faith" and *Hear My Prayer* are truly meditative and suitable for private devotion. *Exultate Deo* by Allesandra Scarlatti uses a harpsichord accompaniment. No doubt the listener after repeated listenings will sing along with the many lyrics used in this selection.

Dale Grotenhuis, Professor of Music at Dordt College is featured in many arrangements sung by the Ambassadors. *Aura Lee*, *Red River Valley*, and *I Will Sing New Songs of Gladness* show the arranger's knowledge of male choirs and skills in part writing that are delightful for the listener. *Vive La Compagnie*, *Waltzing Matilda* and *The Happy*

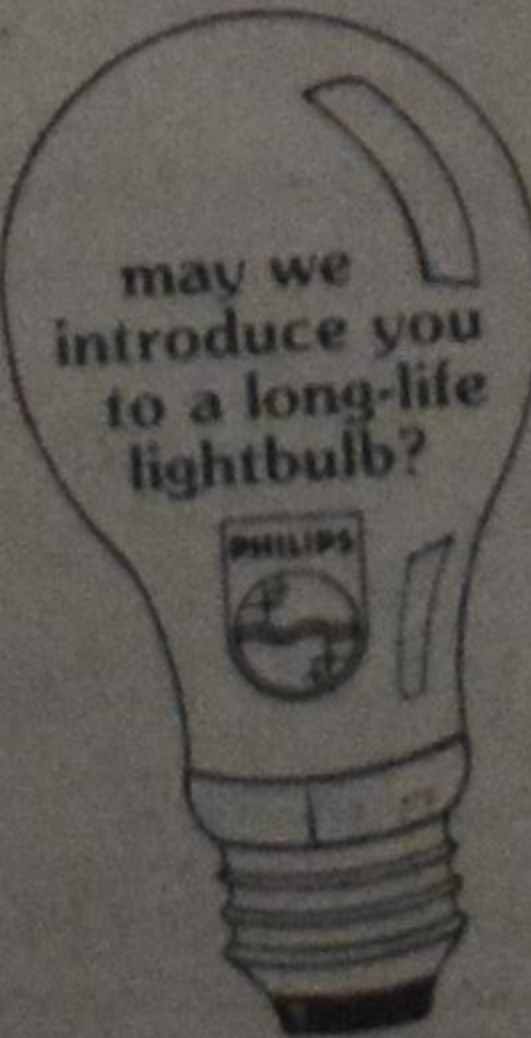
Wanderer are old sing-a-long songs that both young and old will never forget. *Valse*, arranged by Fred Numan, the accompanist for the Ambassadors, is indeed a treat for the listener, showing the pianist's technical ability and musical sensitivity.

The recording does reveal the amateur status of the Chorus as well with the recurring nemesis of choral groups - intonation problems. Unfortunately, the beginning selection of side one, *Laudamus* reveals this, but don't be disappointed - the rest of the record does not follow suit. As for the record, it is enjoyable and worth owning. Male choruses forever!

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Jenny Valkenburg,
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Agrees with Sid de Waal about "risk"

My hope for Christian higher education was, somewhat rekindled, after reading Wally van de Kleut's excellent interview with Dr. Sid de Waal (Jan. 28, '83).

I, too, have noticed and felt this entrenched quality in our reformed circles. The reforming, renewing and reviewing aspect of our Christian community schools and churches has to a large extent dried up.

When de Waal says, "The future of Christian higher education is dependent on God's blessing but must be worked out," I would like to add that such future success also depends on its being worked out in the lower schools (grade and high school) where there is little or no examination of philosophies, traditions or methods of teaching (learning). Concentration has been more on outward manifestation (SdW) e.g. (appearances, results) rather than principles.

The trend here, too, has been to stay with the tried and safe; taking

risk is dangerous. As Dr. de Waal says in his closing remarks "Renewal requires risk, what I've been talking about is taking risk. I'm concerned about the tendency to hang on to outward forms and traditions to thereby justify the depth of our faith. Taking risk means taking our starting point in God and his Word. We thereby move on, trusting that the spirit of God will lead us." I would like to see the reformed community 'work out their faith in fear and trembling' as it relates to Christian education at all levels, taking God's word and his word in creation seriously.

We are not to be following the world chasing after something new, searching for meaning in life. We are to be at the head of the parade, setting up guideposts, turning the world upside down.*

* Quote Jan de Waal, C.C., Jan. 14).

P.S. Jan de Waal's editorials were also very inspirational.

G. Langbroek,
St. Catharines, Ont.

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Church

Pastoral Pondering

Be filled with the Spirit

† There is no profit in alcohol. It is the number one national drug problem. It has destroyed more families, marriages than anything else, 50% of highway fatalities are connected with the use of alcohol by the drivers involved. Christians who visit bars to drink make poor witnesses and drunkenness will not be allowed of those who are followers of Christ. As Christians we have something better to feel good about: "Do not fill yourselves with wine, rather fill yourselves with the Holy Spirit" (Eph. 5:18). The good feeling is permanent and there are no hangovers or dangerous side effects. Rather, the effects are very positive and stimulating. Let us use the freedom the Lord has given us and as kings make the proper choices, while continually serving the Lord as priests in his temple, our bodies.

First Chr. Ref. Church,
Brandon, MB

Young Christians and their music

† Our own young people often keep their appreciation for contemporary music separate from their religious life and their commitment to the Lord. They consider them to be in two more or less different and separate departments of their lives. Simply put, their Friday evening and their Sunday morning have nothing to do with each other.

When it comes to "Christian music" our young people often think they should stick to hymns, or the tree song, or "We Are One in the Spirit," even though that is not their taste of music at all. And when it comes to music, they tell God to look the other way for a while, when they enjoy the latest release.

We have to remember that Jesus Christ is Lord of all of life, including music; including rock music, because that is also part of God's creation. And Christian young people may freely enjoy Christian contemporary music, tunes that may be inspired by what's current in the world today, just as some of David's psalms were, such as Psalm 22, 45, 56, 57 and more. But they are words that praise the Lord and call to commitment to him, sung by musicians who want to serve the Lord with the talents he has given them.

Pick up a contemporary Christian record sometime at the Christian bookstore and make it a point to attend concerts by Christian musicians.

Pastor Barend Biesheuvel,
Maranatha Chr. Ref. Church,
Belleville, ON

Church hymnody reflects the times

† Tradition is very valuable and important. Those who want to change everything and get rid of all traditions are anti-historical and forget that the Spirit of God has led the church in the past as Jesus said he would. We are always part of a tradition. Our tradition dates back to the Reformation and from there to the apostles and to Jesus himself and the prophets before his time.

In our society, as well as in the churches, we have people who have difficulties with any change, who say, in effect, "Thumbs down on any change." Following that mentality would mean that we should stop the clock. That we cannot do. History moves on and in every age God's people must respond to their times.

One of the principles of a Reformed church is that it must always be reforming itself. We should never fear subjecting our traditions and practices to the scrutiny of God's Word.

Quite some time ago now we decided to purchase the "Allelu" songbooks for our church. Some people really like the songs in it while others prefer to stay with the Psalter Hymnal. We will never be able to keep everyone happy.

I think for all of us a good principle is not to be too selfish about these things. Not everyone likes the same things, all of us should always keep the whole congregation in mind, including our children. One of our weaknesses in the past may have been the lack of enough children's hymns.

By and large, the criteria is not whether a song is old or new but whether it reflects the biblical message and God can be praised by it.

Rev. R. Koops,
Grace Chr. Ref. Church,
Chatham, ON

Occupational hazards

† As I make my visits I meet a wide variety of God's creatures. Most of them are friendly and love me. Many a kind muddy paw has been placed anywhere between my hips and shoulders. How often I have been welcomed by a wagging tail and a dripping, friendly lick on hands or face. And many an evening my lap was kept comfortably warm by a cat which jumped into it first chance it had.

Not every encounter is friendly, however. Last week I was met by a furious dog who intended to keep me from the front door, and by way of warning took a good bite out of the slacks of my brand new suit. That is why I am back to wearing my old suit. The damaged one is at the tailor for invisible mending. And, no, it did not happen in Ottawa, or anywhere near.

Pastor Jack Quartel,
Calvin Chr. Ref. Church,
Ottawa, ON

Talitha is no more

† Dear Christian friends:
Along this way, we as board wish to express a sincere thank you for your prayers and financial support we received from your church in the past.

Talitha has been in operation for four years and by the grace of God has been able to be a blessing for the wayward, frustrated, hurt girls who were resident in the Home for longer or shorter periods. All received love and heard the way of salvation. Some accepted, others were not ready to receive, but God knows it was

all done to his honour and glory.

Due to an ever increasing demand for highly skilled and highly paid staff and also due to social services financial cut-backs, the board decided after prayerful consideration, that it was beyond Christian stewardship to keep the Home in operation.

The home has been sold for an aftercare service home and the extra proceeds will be returned to the CRWRC and donated to other service organizations.

George Struyk
in "Link" monthly periodical of the
Toronto churches.

Saturday matins

† May we remind you that we meet for prayer every Saturday morning at 7:30. We have chosen this hour because everyone can make it then. We are aware that this is also an unpopular time. Many of us like to use this morning to sleep in, or to catch up on odd jobs, or to be with the family. We nevertheless chose this hour on purpose. Those who are warriors must be tough enough to bring sacrifices. God has blessed this sort of sacrifice.

In Korea the church grows by leaps and bounds. People arrive, each morning, for prayer at 5 a.m.

The Lord has blessed us also. And one of the reasons undoubtedly is that he answers prayer. Those of you who believe that prayer is the backbone of the church, those of you who are tough enough and love enough to bring sacrifice, those of you who feel strengthened by communal prayer are invited to pray with us next Saturday morning.

Calvin Chr. Ref. Church,
Ottawa, ON

Ways to improve communication

† A discussion took place at our congregational meeting in which suggestions were made to help us improve communication between members of our church and make visitors feel welcome. The following were offered for consideration:

Have elders, deacons and ministers wear name tags.

Have visitors stand up in church to be welcomed or have members of our congregation introduce visitors they have brought.

Have 10 or so outgoing couples do greeting.

Have coffee before the service on Sunday morning or have coffee every Sunday morning after the service.

Have consistory members invite two new couples to their home once a month.

Have people introduce people to each other after the service.

Leave room at the back of the church for visitors and latecomers.

Elders should stand in the foyer before church rather than being in the consistory room.

Have a "welcome wagon" visit new members of the congregation.

Have elders hold district socials.

Have greeters be on time.

Rope off the sides of the church for the evening service.

Have a bulletin board for sharing needs and services.

Make a picture directory.

This matter is to be discussed further at the next consistory meeting.

Surrey (BC)
Chr. Ref. Church

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Church News

Canadian Reformed Church

Called

— to Brampton, Ontario, Rev. W. Pouwelse of Rehoboth Canadian Reformed Church of Burlington, Ont.

— to Smithers, BC, the Rev. W. Huizinga of Hamilton, Ont.

Christian Reformed Church

Called

— to Dundas, Rev. Henry Eshuis of Woodstock, Ont.

Accepted

— to St. Catharines (Covenant), Rev. Jack Vos of Scarborough, Ont.

Declined

— to Ebenezer, Leduc, Alta., Rev. Jelder Groenewold of Hospers, Iowa

— to Kingston, Ont., Rev. Jack Vos of Scarborough, Ont.

— to Worthington, Minnesota, Rev. Peter W. De Haan of Oshawa (Zion), Ont.

The First Christian Reformed Church of St. Thomas has changed its time of worship services for the months of March, April and May only. The morning worship services will be at 9 a.m. and 11:15 a.m. The evening worship service will be at the regular time at 7 p.m.

Worship services continue for mentally handicapped adults in BC

Brad Breems

The mean, drizzling B.C. rain makes a slimy scum on the paved streets which turns into a misty spray as cars drive by. Not a perfect day, one might say. One of those days that you enjoy only if you haven't fallen prey to expecting only the bright and dazzling. Still, this too is a day that the Lord has made - for being glad and rejoicing within.

The nearly perfectly simplicity of the new Coquitlam (B.C.) CRC stands out. But instead of solemnity and Calvinistic sternness, there is ... well, hooting and hollering of a sort. Some of God's people are here, gathered for worship.

This is Sunday, January 23; another of the B.C. Lower Mainland Friendship Praise and Worship Services is underway. Mentally handicapped youths and adults are congregating with considerable mirth and joy to join all creation in giving

glory to their Maker and Redeemer. From the piano cascades the strains of "Amazing Grace," which is soon replaced by "Give Me Oil in My Lamp," accompanied by eager, rhythmic clapping.

As Rev. Al VandenPool mounts the pulpit, he shouts above the clapping, "Are you people here happy?" Residents of Alder Lodge (Coquitlam), Linden Lodge (Langley), Bethesda Christian Home and individuals from all over the area - as far away as Chilliwack - respond with a hearty, staccatoed, echoing "YES!" Some are a little twisted or wrinkled, even a bit clumsy by a "perfect body" standard. But these people truly know why they are here and they say so with considerably more gusto than the average CRC congregation. Their singing is joyful and warm, their responses to Rev. VandenPool's questions, eager.

Clearly, the members of the Coquitlam congregation who

have rescheduled their regular service to be here are guests in the building they assumed was theirs. For this is a time to sing, shout, clap, laugh and listen - claimed by these gentle, spotted sheep of His pasture.

Out of a brown paper bag comes Rev. VandenPool's shiny telephone - the receiver, mouth-piece, cord and plug all serving as components in explaining the relationship of prayer and listening between God and His people. Little shouts of delight accompany recognition of points made by the good reverend. Most of them probably expect to talk to God on their telephones tomorrow, but a valuable lesson in obedience and prayer certainly is being learned by many of those present: listen to God and talk to him; keep the circuit complete.

Auntie Rose, Opa, and "the Timmer's new baby" all go before the throne of God in prayer - brought there on the lips of these saints. The sea-

men who benefit from the Vancouver port Harbour Ministry will probably never receive money from more open hearts and willing hands than those which filled the collection plates with their coins and bills that day.

With the glad confession that the "Joy of the Lord is My Strength" the service ends. Following a happy time of refreshments and hand shaking, it is back out into the drizzle of that imperfect evening. Who cares? For a different standard of perfection measures the effects of Jesus' redemption!

Another Friendship Praise and Worship Service ended. The *ad hoc* committee which organizes these services, held at various lower mainland churches, has already had their post-service assessment meeting. They'd like to do more, says the committee's secretary, Nel Molenaar: expand the range of church activities for the mentally handicapped to duplicate all functions available to the non-

handicapped. But, for now, at least worshipping together in a church building is becoming a regular event. That in itself is a meaningful and enjoyable complement to the many hours of loving care directed to the mentally handicapped by caring Christians who visit them regularly throughout the week. As I sat worshipping God with these delightful souls, a few of the words of Hopkins' "Pied Beauty" rolled through my mind:

All things counter, original, spare, strange;
Whatever is fickle, freckled (who knows how?)
With swift, slow; sweet, sour; adazzle, dim;
He fathers-forth whose beauty is past change;
Praise Him.

If we who are not handicapped were uplifted by the sincerity and enthusiasm of the worship of these people, certainly the angels and our God must hear these praises too.

Iglesia ni Cristo (a)



Johan D. Tangelder
Sects and Cults

Independent Third World Churches are a fact to be reckoned with in these last decades of the 20th century. Whether they are orthodox or seriously heretical, they need to be studied by the churches in the West. What is their appeal? What can they teach us about the methods for evangelization in the vastly different cultures of the world? The Iglesia ni Cristo of the Philippines is one of the largest and powerful independent and indigenous churches in the Third World, and illustrates the struggle between nationalism, colonialism, Christianity, sectarianism and native religions.

In spite of the apparent dominance of the Roman Catholic Church, the Philippines has been fertile soil for the development of an astounding variety of semi, quasi and pseudo Christian sects and

cults. One effort, in 1968, to list all the religious groups in the Philippines included 350 separately organized religious bodies, most of them falling in the sect and cult category.

Spanish colonialism introduced Roman Catholicism to the Philippines. In 1898 Spain transferred its sovereignty over the archipelago to the U.S.A. American Protestants sent missionaries to their nation's new colony. A new period in the Philippines began that was characterized "by things American," while at the same time Filipinos were searching for their roots and identity. In this religious and political climate, the Iglesia ni Cristo was founded. And as I will show, this heretical sect didn't have to adapt to Filipino culture, it grew out of it. It is an indigenous and nationalistic movement.

1. History

The Iglesia was founded by Felix Manalo. He was born not far from Manila in 1886. His mother was a devout Roman Catholic with whom he daily attended church. Manalo's education was scanty. He didn't attend more than two or three elementary school grades. His parents were very poor. In 1902 Manalo converted from Roman Catholicism to Protestantism and associated himself in the course of years with five different denominations, ranging from the Methodist Episcopal Church, the Disciples of Christ to the Seventh Day Adventists. He also attended a few Bible colleges in the Philippines. In 1919 he studied for one year at the Pacific School of Religion in California.

In 1914, Manalo founded his own church. On July 27 of that year he filed the Articles of Incorporation. This date of filing is important for the Iglesia members as they claim that this date coincides with the beginning of World War I. They use this fact in their prophetic writings. Manalo declared himself to be "God's Messenger" in fulfillment of Revelation 7:2.

The new church had a slow growth for some time. The Iglesia membership was 60,000; in 1960 it had risen to 200,000. The 1973 census figures gave 475,000 members. The Iglesia itself, however, claims more than 2 million members. Felix Manalo served as Supreme Pastor of the church until his death in 1963. He saw his movement develop from a very humble and small beginning to a significant force in the Philippines. It became the second largest non-Catholic church in the Philippines. The postwar years didn't only see rapid numerical growth, the Iglesia also became powerful and fabulously wealthy.

What are the factors contributing to the tremendous increase in church membership? The church mobilized its members; evangelism was aggressive; postwar changes made people receptive. Its monthly magazine *Pasugo* (God's Messenger) forcefully and persuasively propagates Manalo's teachings. Dr. Gowing gives as reasons for the Iglesia's growth: "... its exaggerated nationalism, its anti-Western flavour, and its theologically heretical doctrines. The Iglesia continues to

grow, gaining many new adherents from among discontent or dissatisfied members of the mainline Churches, both Catholic and Protestant."

Iglesia's chapels are readily recognizable. They are large, beautiful, and spacious cathedral type buildings. We visited a chapel in Cebu city. It could easily seat over a thousand worshippers. The building and the grounds were immaculately kept. By 1973, 137 chapels had been built in Manila and other cities and towns in the Philippines. In the late 1940s Manalo realized the dream of a central chapel and personal palace at the cost of \$2 million. Committed members do give generously and the large *Pasasalamat* (Thanksgiving) offering at the end of the year is also a major source of income. Some claim, though this has not been proven on any large scale, that finances have come as well from politicians who pay the Iglesia to vote for them. After Felix Manalo's death, his son Erano, who was personally trained by his father, became the successor. His eldest son "Eddie Boy" is now being prepared to follow in his father's footsteps.

(continued next week ...)

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People

Ethical reflections on the economic crisis (1)

An interview with Bishop Remi de Roo of Victoria, B.C. and Chairman of the Commission for Social Affairs of the Canadian Conference of Catholic Bishops.

Bishop De Roo, what motivated you and the other members of the Commission to work on and issue this kind of a controversial document?

De Roo: Well, we've been on to the question of unemployment for a couple of years. You may recall that we issued a statement called, "Unemployment, the Human Cost," in 1980. It did not get all that much publicity, but we came back at it with a little more detailed analysis and a more mature, I would say, study of the particular circumstances surrounding the issue.

You say you came back with a more detailed and mature analysis. Some of the critics of your reflections argue that it's

a marxist analysis. What is your response to that?

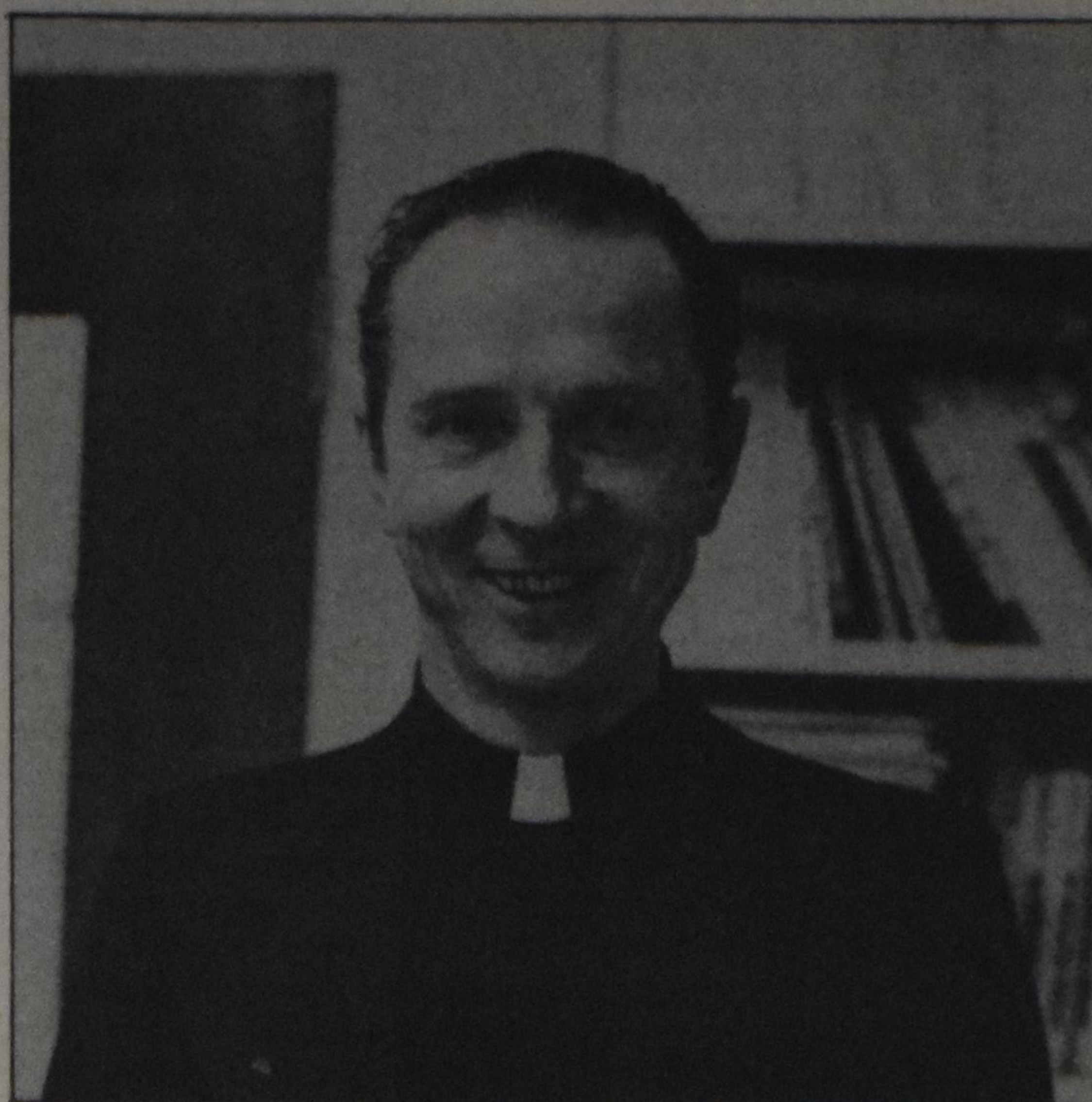
Well, that's a sign they have not read our document of 1977 called, "A Society to Be Transformed," in which we critique both the marxist and the capitalist structures.

What, in your view, is the fundamental flaw in both those structures; in both those analyses?

At the economic level it is that they consider labour as a commodity to be bought and sold and working people as instruments to serve the system, be it capitalism, be it the corporations, be it the making of profits, be it society. And to us that is a reversal of values and that's why we point to a basic disorder which is both an ethical and a moral issue, as well as an economic problem.

What do you think is the flaw in the marxist system?

Well, there are a number of flaws in the marxist system.



Bishop Remi de Roo of Victoria, BC

And one of them is the deterministic reading of history as if society is subject to blind laws. Another is the advocacy of class structure. Not that there isn't struggle in history, this is normal, but struggle meant to eliminate another class. And the dividing of society into two classes, the proletariat as against the bourgeoisie or the strong people. For us that's a complete reversal of values.

Why is it a complete reversal?

Because, as Pope John Paul II has argued so eloquently in his encyclical on human labour of 1981, the human being, made in the image of God, is the subject of history, is the co-creator responsible for the stewardship and the development of the whole of creation, the ongoing creation, and as a result everything else. Capital, technology, must be considered as instruments at the service of man and not vice versa.

One of the problems that some of the critics have is that you have criticized the maximization of profit. They argue that unless industries become profitable again they cannot make the kind of investments that are needed in order to create employment.

Yes; that represents a par-

ticular school of economics. It is partly subject to the Keynesian and partly to the more recent monetarist. And, in that context, of course, unemployment is accepted as a condition. The cyclic nature of the economy is taken for granted and, in other words, for them the *status quo* is considered as normal. And we attack that and say, we've got to break out of this narrow school which is increasingly recognized by economists themselves as having failed, and we need new alternatives.

Are you suggesting that profit is not an important element at all in the consideration of economic questions?

No, but I raise the questions "Profit for whom?" and "What kind of profit?" And we further question whether profit is to be seen only at the economic level. And we raise the question of the social costs of certain economic policies.

In your statement you describe some of those social costs. Many people will argue that those are inevitable when you commit yourself to economic growth, and what you need to do is use the profits in economic growth economies to cure the problems that you meet on the social and ethical front.

Yes, well, all those people are doing is revealing the school of economics from which they speak, and that's part of the problem today. If our society has become so deadened, you might say, it's because we've been locked into a narrow school of economics that has no other vision. And we don't accept that - we want new visions.

It is realistic in our kind of society, where materialistic values have really become entrenched, to talk about the possibility of an alternative vision?

Oh, absolutely! In fact there's nothing more realistic. But I want to just mention before going on, that we're not against profit as such. We're against the maximization of profits; in other words, profits seen as the *only* goal, to which labour is subordinate and which accepts that labour can be exploited to bring about maximum profits. But then we'll go on to say that this vision is a very narrow one, because in the long run the social costs of say unemployment - the kind of massive unemployment that we have now - the social costs of that unemployment have been proven to be more expensive, even in economic terms than paying the cost of developing full employment.

One of the points you make is that the problem of unemployment is more important than the problem of inflation. But aren't there many social costs connected with high inflation as well?

Yes, but the mistake is to think that unemployment is going to bring down inflation, and that's not proven. And there's a fascinating thesis that's just been developed, I don't know whether you're aware of it. I don't think it's been translated into English yet, but Dr. Belmar of the University of Quebec, in Montreal, has just issued a book on full employment. Now, studying a half a dozen countries, they have proven that countries that have adopted a full employment policy, like Germany, Austria, Switzerland, Sweden, Belgium, Japan, have in the process of the last 20 years raised their national standard, their average wage, and their standard of living, while the monetarist countries of North America, particularly the United States and Canada - and their study zeroes particularly in on Quebec - have plummeted, have dropped their standing. So they have proven that a policy of full employment is not only desirable, not only feasible, but is economically more profitable than unemployment.

(Continued next week...)



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News - International



Spykman studies human rights for R.E.S.

Dr. Gordon Spykman is preparing a study on human rights for the Reformed Ecumenical Synod. The following is an interview in which Dr. Spykman explains the reasons for this study and the hopes he has for it. Gerald Vandezande conducted the interview.

Why do we need still another international study committee to take still another look at what human rights are about? Isn't it much more important to act for the protection of human rights?

Spykman: Well, that's a fair question. I guess one of the reasons is this, that different Christian traditions and even non-christian traditions have different views of human rights. There are certain areas of agreement but there are also differences of point of view, and each church wants to get its ideas out into the market place where they can compete for attention. Nevertheless, I would hope that your question bears real weight that eventually all these words should lead to some sort of action.

We have the United Nation's Universal Declaration of Human Rights, a document that in 1948 almost had universal endorsement. Isn't it enough to try to implement the rights that have now been articulated in this document and not add any more paper to the piles we already have?

Around the middle of this century, when that United Nations document was accepted, many hailed it as a real turning point in history. Yet the last three decades have born witness to the fact that even though we have this universal declaration of human rights very few have abided by it. The basic reason is that while the words sound the same to everybody the meaning that different nations give to those words lead to different implications for what you're going to do with human rights. So while it sounds like there's a great deal of unity at bottom it's a consensus that goes off in different directions.

What will change, assuming that your study also is added to the documents? What impact will it have on the thinking and acting of Christians within the Reformed Ecumenical Synod for example and in your discussions with the World Council of Churches and the World Evangelical Fellowship?

Well, within those circles, I think it's a real hope that the unity that's already there will be increased and that there will be growing unity. That's evident in some of these documents. If you look at some of the statements that the World Council made in recent years and statements made by World Evangelical Fellowship which

have quite different traditions, there seems to be a convergence, a growing together and a realization that maybe the Lord of history is pushing us to a point where we've got to begin to act together.

Now within the Reformed Ecumenical Synod which has sponsored this particular study, there's a great divergence. Take, for example, our attitudes here in North America towards race questions over against western Europe and in contrast to that South Africa. Churches from all these areas are in the Reformed Ecumenical Synod and yet they take a rather diametrically opposed position with respect to the relationship of one race to another. Now we're hoping* that we can, without driving people further apart, come up with a statement that will bridge many of these gaps.

While principles abide ...

Would that be a compromise statement then?

Spykman: I hope it would be more principled than that.

Although principles have to be understood in the light of where different people are historically. Human Rights would mean something different today than it did a hundred years ago.

But human rights in reference to who people are and what their responsibility is in life is the same in North America as it ought to be in South Africa, don't you think?

I think yes, but these norms get applied to our lives in terms of the historical-cultural situation in which we find ourselves. The norms, the principles are abiding in character. They hold for everybody. But it would have been unrealistic for many great great grandfather to think that he had a right to unemployment compensation. Yet, today we would accept it as a right within this country, and so there are differences not only from one generation to another but from one cultural setting to another. Therefore, while I believe that the Lord's will for relationships say between black and white in North America, is basically the same as for South Africa, we may have to develop policies differently to achieve that goal.

Are you saying then that in principle you would allow for the policy of apartheid based on some Christian understanding of life?

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Well, I've talked to my South African friends and been involved with them in the Reformed Ecumenical Synod and I thoroughly objected to their tendency to elevate this to a principle. I said, "If this is a policy, a historical policy which from year to year develops in the direction of more equity, then I think I can go with you. But, if you mean to freeze this as a permanent principle, I think it's contrary to the scriptures.

But isn't that in reality what has been happening during the last several decades, that it has been frozen? Admittedly there has been some marginal adjustment, but in principle the South African government has not said that black and white and coloured people ought to be treated equally and with equity.

I think you're right. It's a very complex situation. There's been some gives and takes, but basically I don't see any radical change as having taken place.

Do you think that when this

document that you're working on could have an impact on governments around the world and particularly on those governments that are guilty of oppression?

I wonder often about that question. I've been working on this for weeks now and that question haunts me sometime - whether we're rowing against a stream, a stream that's flowing faster than we can row and that all of our protests and appeals may fall on deaf ears. At the same time, I think that the Lord's hold upon us is such that when we see unrighteousness and injustice in society we must appeal to God's Word and call for reformation.

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Education

Chalkmarks

By Harry A.

de Vries

Wellandport too gives thanks

That Christian schools have been part of the Canadian scene is evident from the many school anniversaries that have taken place in the past two years, and last year particularly. Many of the festivities were held in commemoration of 25 years of operation, meaning that the schools first opened their doors in the mid fifties, about the time of the large influx of Dutch immigrants. No one can question the fact that during this century the Christian school movement in North America has received a big boost from the Dutch Reformed newcomers.

But the celebrations are far from over. According to the new CSI school directory seven schools will be in their 25th year in the 1982-83 school year. Wellandport Parental Christian School in Wellandport in southwestern Ontario is one of them. It plans to celebrate its 25th on Saturday, March 12 with an open house and a program after lunch with the theme "Jubilee 1983." At 1:30 in the afternoon it will present a program that will include past and present choirs and bands, and guest speaker Arend Kersten of Redeemer College. An informal reunion will take place from 4 to 6 that same afternoon. It will be a time of reminiscing but also one of praise. "Come and see what God has done for us," notes a flier announcing the occasion. It would appear that twenty-five years have not altered the focus of the school society.

Plan for summer employment now

Students, if you have not yet found employment for the summer, advertise your services in the upcoming "Job Market" scheduled to appear in this paper starting March 11 for twelve weeks. Who knows, the ad may catch the eye of an employer for the summer. When you compose the ad be sure to mention your experience, your interests and your level of education, your age, sex, the geographical area in which you'd like to work, as well as your name, address and telephone number. The job market ads will be free of charge again this year but you are asked to cancel yours as soon as you have found employment.

Employers, if you will be needing help this summer, let a student help you. Since many students earn their own tuition, they'd be happy to hear from you. Check the Job Market for your help this summer. Keep in mind that in some cases government assistance is available for summer help. You, too, may place ads in this column free of charge. But please keep in mind that J.M. is not meant to take the place of long-term help ads. The Classified section is a more suitable place for that.

Although we know that many students have found employment through the Job Market column in the past, we have as yet received no written accounts from either students or employers about the success of the arrangement. We'd be interested in hearing from you about it.

Why do you teach drama, Mr. Nienhuis?

Many Christian schools in Canada will be presenting their annual school plays in the coming months as they usually do in March or April. But drama departments in the schools are few and far between, partly because it takes a specially suited person to teach drama as a subject, and partly because school societies have not placed such a great emphasis on the subject in the basic programs of education. Hamilton Christian High School does though, in part due to the popularity of the annual school play, and in part because of the drama teacher Henk Nienhuis who has directed the school plays for years.

In the January HDCH "Newsletter" he explains the place of drama at his school.

"Dramatic Art is perhaps the one course in our curriculum that emphasizes the expression of self. The shy students and those who have a poor self image may suddenly discover talents they never knew they had.

"Dramatic Arts differs from the theatre arts in that the latter emphasizes stage techniques and performance, whereas dramatic arts deal with expression, not performance. In our course, however, the students are expected to face an audience at least once. This is readily accomplished with a drama assembly. A whole class will sit on stage, and as many as possible perform, often to the delight of fellow students.

"Students write their own dialogues, commercials and short scenes and work them out during class time. Dramatic exercises and improvisations are a daily routine.

"In addition to the above, we study a bit of theatre and drama history, the tasks involved in directing and producing a play, types of stages, and the technical aspects of a production.

"In summary, the study of drama encourages talents, fosters interaction with classmates, builds self confidence, and provides a good measure of fun and entertainment."



MASTER OF CEREMONIES: Mr. Andy Wise, wearing the "BOSS" T-shirt, was chairman of the Bazaar Committee for Lethbridge's Immanuel Christian School last fall. Mr. Luke Brouwer(r) and another committee member are helping him in pricing some of the sale items.

Lethbridge bazaar a community affair

Henry Heinen

The Christian school bazaar in Lethbridge is an annual, all-day, school event which attracts large numbers of people from throughout Southern Alberta. Held on December 4, this past year the bazaar is the kind of social event to which young and old are attracted. Many of the older people make a day of it. Materials are displayed and priced on tables throughout the gymnasium and whatever is not sold during the day is auctioned off at night.

To put the wheels in motion each year, a committee is formed with representatives from the various areas such as Lethbridge, Nobleford, Granum, Picture Butte/Iron Springs, and Taber. This committee looks after all the details of running the bazaar. The businesses in the various locals mentioned are canvassed for donations and each year again the response is excellent.

The School Society membership also responds very well with donated items and the

services to man the booths and tables. Anything that is worthwhile is accepted for sale at the bazaar, and all materials are donated. The various tables include knitted and sewn wares, dry goods of all kinds, hardware, groceries, baked goods, plants, coffee. Meals are available throughout the day. There are games of all kinds for the younger set and films during the auction for the youngsters.

The menu of the day includes snert, boerenkool, stampot, and metworst. The kitchen is a full-fledged affair with many ladies taking turns serving the food. Approximately 600 pounds of metworst is eaten that day or sold as rings for consumption at home.

At the close of the day, professional auctioneers donate their services to sell the wares that are left. Two ladies run an account office all day so that anyone can pay at any time for the materials purchased.

Over the years the proceeds from the bazaar have gone from \$4,000.00 to the maximum reached a couple of years ago of \$28,500.00. Last fall's bazaar brought in \$24,000.00. The money goes toward the annual

budget and helps in defraying the capital costs on the building and the operating costs. The whole Christian School Community chips in on a day like that to lighten the burden for all.

There is a strong sense of working for a common cause and there is an atmosphere of fellowship and fun. Two groups of ladies who are very much involved are the Ladies Auxilliary of I.C.S. and the Card Committee. The Ladies Auxiliary are active all year in raising money for the school but especially on the day of the bazaar.

The Card Committee comprises fewer ladies but they too are active all year in selling cards, books, spoons, records, tapes, and so on. They usually designate the profits for the library.

All in all, it is the concerted efforts of the Christian Community which makes the annual bazaar a success and promotes one area of the kingdom, the education of our children in the fear of the Lord.

Henry Heinen is Vice-Principal at Immanuel Chr. School, Lethbridge, AB

Canadian independent schools to deal with far reaching human rights issue

Harry A. de Vries

The annual meeting of the Federation of Independent Schools in Canada (FISC) that is to meet in Toronto next week will deal with a number of ongoing issues as well as with a human rights matter of significant consequence to Christian educational institutions in Canada.

At the meeting each provincial organization will report on its contacts with its own provincial government with respect to tuition deductibility and government support.

There will be another discussion of the Revenue Canada Circular #7523 in light of a reinterpretation letter distributed by Revenue Canada last fall. The ongoing McBurney appeal is also mentioned on the agenda. And another item is FISC's long-term discussion of the federal's involvement in education.

Then there is the B.C. human rights issue that will no doubt receive a great deal of attention. That is the Caldwell case which concerns a British Columbia Catholic school teacher who was not rehired by her school board because she

married a non-Catholic outside the Roman Catholic Church in a non-church ceremony without the church's approval.

When Mrs. Caldwell took the matter to the B.C. Human Rights Inquiry Board, it ruled that the Catholic School board was within its rights not to rehire Mrs. Caldwell who had been working under an annual contract. But justice Troy of the Supreme Court of B.C. ruled that the school had in fact discriminated against Mrs. Caldwell by not rehiring her.

Next the matter went to the B.C. Court of Appeal which reversed justice Troy's decision and referred it back to the human rights inquiry to clarify its decision. Now Mrs. Caldwell is taking the matter to the Supreme Court of Canada.

Should Mrs. Caldwell win her case, the outcome may affect the hiring and firing of staff not only in both religious and non-religious independent schools but also in other specific interest groups such as ethnic or cultural groups that may wish to exert some control over employment of people who have the group's interest at heart.

The separate school system

in Alberta, for example, is now in a position where, because of provincial legislation, it cannot let go teachers who no longer accept the tenets of the Catholic faith. Because by law it has to give tenure (permanent contracts) to teachers after a certain period of time, it is bound to keep even those teachers who have openly declared themselves atheists.

The whole matter has to do with the issue of individual versus groups rights in the Charter of Rights and Freedoms. It so happens that FISC was one of the very few groups that expressed its concern precisely on that matter at committee hearings on the Constitution before it passed in parliament.

A proposal made by the Federation of Independent Schools (FISA) in B.C. before FISC at its annual meeting next week, is that the organization of schools assemble a coalition of schools, churches, and other interest groups to apply for the right to intervene at the Supreme Court hearings of Caldwell case in Ottawa later this year in order to support the Catholic school board in this case.

The FISC annual meeting,



A slippery toad

The senior high drama class of Immanuel Christian School in Lethbridge performed the play, "The Wind in the Willows," on January 19 and 29 for the public and on Monday, January 24 for grades 1 through 6. Grade 6B students offered their comments: "Brenda Slomp: 'The story was about a proud toad who drove cars and smashed them.'" Jennifer Wilms: "The play ... was exciting, funny and full of adventure." Christine VandenDool: "My honest opinion about the play is that it was beautiful, and I would love to see it again." Paul Helmer: "I think the play was, well, O.K., but heh, nobody's perfect. A few mistakes here and there. I won't be picky ... It was exciting. What shall I say." Pictured here: (standing l. to r.): Gerald Flim, James Greenway, Wanda Worthington, Harvey Klok, Caroline Bos, Rob Feenstra, Audrey Vandersteen, Rob Oudman, Natalie Bosma; (seated) Susan Barthel, Caroline Bousema, Betty Dykstra, Ingrid Vonkeman, Patti VandenDool, Kathy Greenaway. Director was Mr. Bill de Jager.

which is open to the public, will be held in Toronto at the Constellation Hotel, near the

airport, on March 10 and 11. The main part of the meeting will be on Friday the eleventh.

Building a bridge of trust in a pluralistic society

The Ontario Association of Alternative and Independent Schools (OAAIS) sponsored a "Think Tank" on social pluralism and educational diversity February 4 and 5 of this year. Some 40 leaders - representatives of churches, governments, education and action groups attended. Mel Shipman, Director of Research and Information Services of OAAIS organized the event. Lyle McBurney, Executive Director, talks about it in an interview with Bert Witvoet.

Lyle, what was the purpose of this conference?

McBurney: To build bridges of understanding with social leaders on a broad front. That has always been our aim. Bill 137 proved the value of that (the story of the ICS and degree granting privileges).

What triggered this particular conference?

As we meet people we sense a high level of interest for what alternative and independent schools mean in a pluralistic society. Capitalizing on that interest, we set up a forum for discussion and asked people to share their own views on how a pluralistic society and educational diversity interact. The panel which started the discussion did not represent OAAIS. We merely acted as facilitators. Many of the delegates have strong reservations about recognition and funding. We wanted opponents.

Did many of those you invited accept?

Yes. There were representatives from the public school sector: from the Ontario Teachers Federation, and the Toronto Board of Education; there was Duncan Green, who has been on many committees and assignments for the Ministry or boards of education. There were several notables from the ecclesiastical world: Archbishop Ted Scott of the Anglican Church, who prepared the original resource paper; Jim Dickey, Editor of the Presbyterian Record; Arie Van Eek of the Christian Reformed Churches of Canada; others of the Lutheran, Mennonite, Roman Catholic, Baptist, Jewish and Seventh-Day Adventist communities. There were a Franco-Ontarian; Gerry Ensing of the Federation of Independent Schools of Canada; Sandra Anderson, the Chairperson of the Calgary Board of Education and, representatives of the three major parties in Ontario. Conspicuous by their absence were the Ministry of Education of Ontario and the United Church of Canada.

What were some of the issues you tackled?

The major issue was What is pluralism? How is that to be understood? ... in the framework of a consensus mediated through one school structure? Or should separate and complementary school development be encouraged?

Was that issue resolved at all?

It was not entirely resolved. But from an initial period of testing our motives, a general consensus arose which acknowledged that it is quite difficult for public boards of education to provide the kinds of alternatives that are being asked for both within the public school system and from outside.

The general feeling seemed to be that attempts should be made to empower the boards to provide real alternatives, embracing different philosophies, teaching methods, religious and linguistic points of view.

There has to be structural change for pluralism to gain greater expression. Much education of their own boards is a first requirement. That, too, was acknowledged. And many of them saw the need for recognition and financial assistance for people who are presently locked out by the rigidities of the structure.

What did emerge finally was

a strong consensus that independent schools are part of the process. Public and private education should not be in opposition. A network of support to help one another was seen as a desirable thing.

What do you hope has been accomplished by this "think tank" conference?

Perhaps the most gratifying result was the strong spirit of trust and an emerging desire to move together in making the acknowledged pluralistic nature of society real in education. The question remained open whether boards will be able to respond to the challenge of pluralism or whether independent school recognition and support will help resolve the question.

Why is pluralism such an important issue that you spent a day and a half talking about it?

As Primate Scott pointed out, our society is pluralistic. No longer is any group a majority. The hope for a stable society lies in a common commitment by all groups to recognize the legitimate aspirations of the others.

That is a Christian insight, that justice has to be done in relation to the consciences of all groups.

It's not first of all a matter of

financial support, then? More important than the question of financial support, which is a concrete sign of justice in education, is the establishment by legal right of choice in education for all parents and all mature students.

Many people don't realize this, but the independent schools have no legal right to exist. Year by year they exist only by the permission of the Ministry of Education. If the Ministry should ever decide to withhold that permission, our independent schools will at that moment become illegal.



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Church

Conversion ... to unity!

George Vandervelde

A slight, ordinary and friendly looking man recently addressed an audience of about 700 people in St. Peter's Church in Toronto. His theme was "Conversion and Ecumenism." The speaker was Jan Cardinal Willebrands, archbishop of Utrecht. Born in Bovenkarspel, he was ordained a priest in 1934, became a cardinal in 1969 and archbishop in 1975 (succeeding Cardinal Alfrink). It is especially his other appointments, however,

Second Vatican Council was forming point

Many years went by before the concern for Christian unity began to move the Roman Catholic Church itself. In official pronouncements as late as 1948 the Church remained either sharply critical of or complacently aloof from the ecumenical movement. Not until the Second Vatican Council, which was summoned twenty-five years ago, did ecumenism begin to move the Roman Catholic Church. This is a remarkable change. After

brands predicted that the past twenty-five years would go down in history as the years of the Second Vatican Council, and "above all as the years of the ecumenical revolution" in the Roman Catholic Church.

Disunity is abnormal

Willebrands called for a conversion to unity. That is strong language when applied to ecumenicity. But the aptness of talk of conversion soon became apparent. Cardinal Willebrands immediately went to the heart of the

more force when we realize that he expressed his surprise regarding a far milder form of disunity than that which we experience today. The Corinthian church was troubled by rival groups - but within *one church*. Unity of faith and communion were not yet broken.

Willebrands in effect raised the question, what would Paul say were he to walk through the streets of London, Edmonton or Grand Rapids and read all those neat signs: Welcome to Redeemer Lutheran Church, Grace Christian Reformed Church, and, sure, enough St. Paul's Anglican Church! Would he cry out in dismay: "Is Christ dismembered, segmented, torn apart?" The biblical message regarding the unity of Christ's body, Willebrands reminded us, opens our eyes to see that the disunity of the churches, so familiar to us, is exceedingly strange. Disunity is abnormal, he said, "and heaven forbid that it should ever be taken for granted, through habit, through lassitude, through discouragement."

Disunity is not simply abnormal. Willebrands insisted that it mutilates the mission of the Church. Again he took us back to the Gospels. Jesus prayed that all those who are to believe in Him - that's us - "may all be one, even as thou, Father, art in me, and I in thee, so that the world may believe that thou hast sent me" (Jn. 17:21). At stake in the unity of the churches is not merely *their* credibility, but the credibility of *Christ and his mission*. The task of working for church unity, therefore, "belongs to the very heart of the Christian vocation, the Christian dynamism."

Obstacles to unity

Having pointed to the flagrant contradiction between the biblical assumption of the unity of the church as normal and our acceptance of the disunity of the churches as normal, Willebrands went on to indicate some roadblocks on the way to full unity.

One of the most significant roadblocks consists of a misconception regarding unity and diversity. We have tendency to ascribe all unity to God and all diversity to human divisiveness. This is incorrect. There is a unity that is not God-willed, but shaped by people through

history. The Latin Church and all of its structures need not be the model for the entire church. That would be man-made unity. Not all diversity among Christian communions arises from human divisiveness. Willebrands reminded us of the gifts of the Spirit which are different to each individual and diverse cultures. Church Unity does not demand monolithic uniformity.

This raises the obvious question: what is essential to true unity in Christ? Does it include obedience to the Pope? That is question that is hotly debated in Roman Catholic circles. What about the meaning of the sacraments? Such questions could be multiplied. Willebrands did not raise them. He did seem to suggest that full Catholic communion can be experienced only within the Roman Catholic Church. At the same time, he insisted that the ecumenical movement may not in any way used to gain converts to Catholicism. Conversion to unity involves conversion both for Roman Catholic and for non-Roman Catholic believers and communions. Quoting the Vatican II decree on Ecumenism, Willebrands called for a continual reformation in all the churches.

Specific suggestions

Willebrands suggested two major steps that need to be taken for greater church unity, steps that are already being taken by more and more churches and individuals. In the past, he said, many allowed their love to be constricted by the boundaries of one's own church. Hostility to others was often justified as a manifestation of loyalty to one's own group. Here nothing less radical than conversion will do. A change of heart involves looking to the "bond of brotherhood" expressed in our common baptism and "re-ordering our lives so as to build on that foundation."

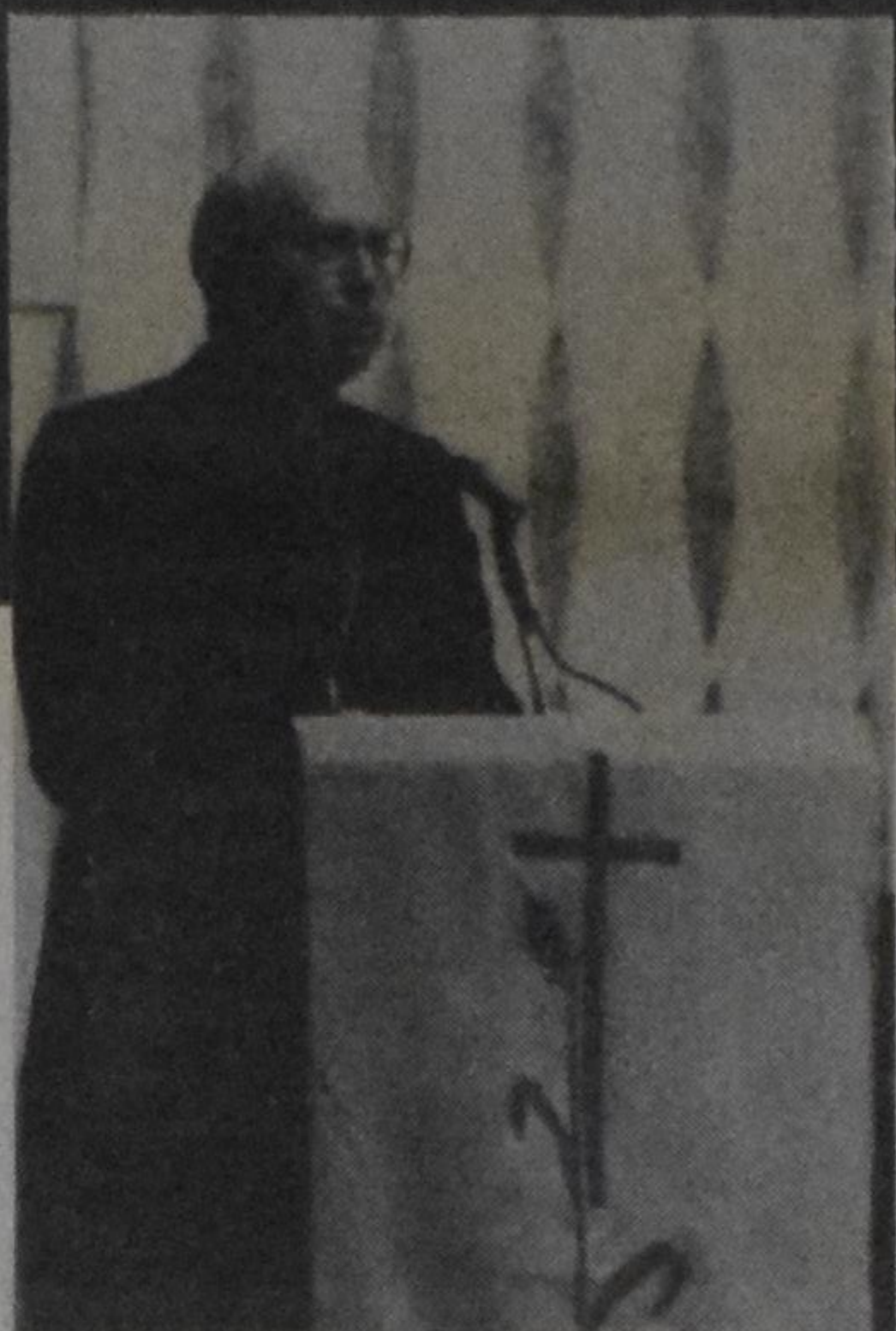
A second step is to find ways of cooperating as Christian churches and communities. Appealing to the decree on Ecumenism of the Second Vatican Council, Willebrands encouraged collaboration in the area of social life, scholarship, art, and relief work.

Opinions may differ regarding the Archbishop of Utrecht's diagnosis of the malady of church divisions, or regarding the precise steps to be taken towards its remedy. Nevertheless, we need to be driven back to the biblical basics: conversion is conversion to Christ; conversion to Christ cannot but be conversion to unity; therefore, to take steps towards greater unity is the task of every believer and every Christian community. Those steps lie closer to home than Rome.

George Vandervelde is Senior member in Theology at the Institute for Christian Studies, Toronto.



Cardinal Willebrands is seen second from left. In the center, Cardinal Carter; to the far right, Primate Scott of the Anglican Church.



Cardinal Willebrands delivering his speech in St. Peter's Church of Toronto.

that uniquely qualify him to speak on the chosen theme.

Cardinal Willebrands has worked in the Secretariat for Christian Unity since its inception in 1960. He became its president in 1969. His personal concern for the unity of the body of Christ began long before these official appointments. It began on the war-torn streets of Amsterdam, where he was a pastor. There the horrors of war - arrests, underground resistance, executions, concentration camps - drove him and those with him to ask anew the ultimate questions of the meaning of faith, truth, love and Christian community. As the person introducing Willebrands pointed out, the Roman Catholic ecumenical movement was born in the crucible of suffering.

all, if the Roman Catholic Church is viewed as itself *the Catholic Church*, its appropriate attitude is a degree of aloofness. The responsibility for disunity and division rests on the shoulders of others, notably the Eastern Orthodox and the Protestant churches. The responsibility for Christian unity on the part of the Roman Catholic Church was exhausted primarily in one task: calling the "separated brethren" to return to their "Mother."

The Second Vatican Council, however, especially in two of its official documents, acknowledges Rome's own responsibility for the lack of unity among Christian communions. So closely is the Council intertwined with ecumenism and so great the change that Wille-

matter. He called his listeners to listen to the Bible: "We need to go back to what the Gospels tell us." In the Bible, said Willebrands, "Conversion is first and last conversion to *Christ*." That seems a long way removed from conversion to unity, ecumenical unity. But he pointed out that in the light of the Bible, conversion to Christ makes Christian disunity utterly abnormal. When Paul hears about divisions in the church of Corinth, he reacts in astonishment, "Is Christ divided?" (1 Cor. 1:13). Paul's words of disbelief strike us with all the

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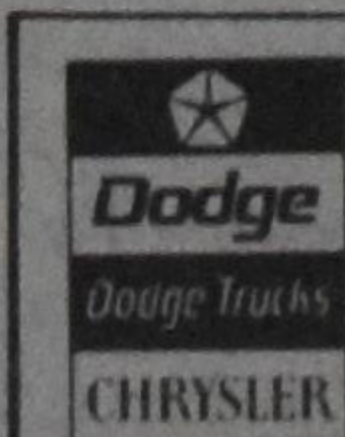
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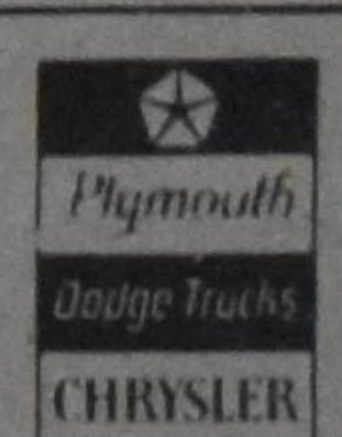
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People

Hitler hated war - he loved children and animals!

In a booklet published for occupied Holland during the Second World War by the German propaganda machine, an attempt was made to make Hitler look like a peace-loving, humanitarian person who wanted the best for the whole world. The booklet is called *Do You Want to Know the Truth? Hitler, as he has been portrayed and as he is in reality*. It came into our hands through Rev. Herman Praamsma, of Rexdale, Ontario.

By means of pictures the Nazis wanted to persuade the Dutch that Hitler could be trusted and that anyone who understands people can draw that conclusion by looking at pictures of the real Hitler.

Since it is 50 years ago that Hitler came to power we publish some of these pictures. At a time when the electorate is still being fooled by perhaps more subtle propaganda and image building, it does not hurt to see that pictures can lie.



Left: How Hitler's enemies slandered him. No civilized person attacks a child. But Hitler's enemies did not hesitate to falsify his baby picture.

Below: Hitler laughs. This man senses the seriousness of his responsibility. He is sure of the love of his people. Nevertheless, he has not lost the art of smiling wholesomely.

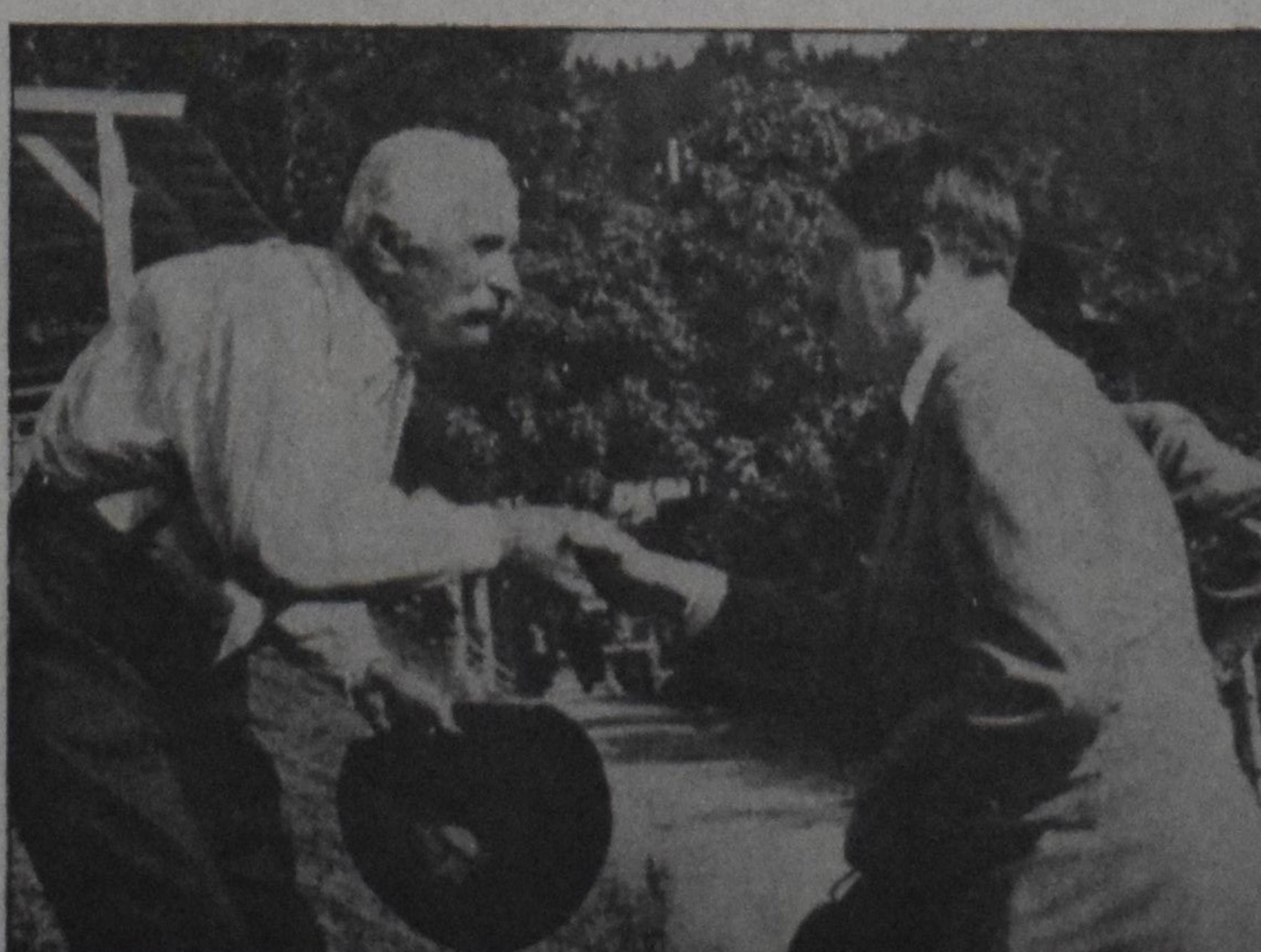


Above: Not Hitler but his enemies lie. Hitler's enemies say life in Germany for women is hell. This is how German women place their trust in Adolf Hitler!

Left: Against those who say that Hitler oppresses faith and the church. Hitler is seen here listening to the Dutch anthem "Wilt heden nu treden."

Below: Germany is stronger than all nations because Adolf Hitler is the best national leader. The youngest and the oldest cannot but love him.

Right: Workers love the socialist Hitler.



Quotes from the book

How National-socialism developed

L.W. Scholten

National-socialism was a movement in Germany and other European countries which sought to combine nationalism and socialism as a means to rebuild defeated countries that had experienced a set-back as a result of the Second World War. It was first organized through the German Labour Party, which

was begun on January 5, 1919 at Munich. It was soon called the National socialistic German Labour Party (N.S.D.A.P.). Members of the party started wearing brown shirts, in imitation of the black shirts of the fascists.

The new party addressed itself to the German middle class, which was going through difficult times, but eventually received support

from the disappointed military, from capitalists such as members of the Krupp family, and from conservative politicians. Under the leadership of Adolf Hitler, supported by Goering, Goebbels, Himler and many others, the party received through use of intimidation and terror a large number of seats in the German legislature (Reichstag), until on January 30 of 1933 President

Hindenburg called on Hitler to form the government.

Although not very logically thought through, Hitler's book *Mein Kampf* sets forth several principles of National-socialism. The little analysed concept of "race" was used as a groundmotif in its nationalism, this in sharp contrast to facism with its concept of the State as basis.

It was argued that the Arian race, of which the Germanic peoples are the highest expression, should possess the leadership over mankind. Therefore, an organization of nations was to be formed, if need be with force, to bring inferior races into subjection, while the Jewish race should be exterminated.

Continued on page 12.

Social commentary poems

Frank Sawyer

Frank Sawyer is at present doing mission work in Puerto Rico for the Christian Reformed Church. He studied at Calvin College and Seminary as well as in The Netherlands, where he served a church. While working on his doctoral thesis, he preached in many CRC churches in British Columbia.

Crimuniation

I onced asked an inmate how he
became involved in crime -
he said: time and time
again I watched it on t.v.

Ecology and Economy

A bird in the hand
is worth two in the bush.

A bird in the sky
is worth ten that die.

Ball

Toon Hermans

We look with millions
at one ball in the stadium
but no one will look tomorrow
when the sun rises on the horizon.
(tr. Frank Sawyer)

Politics

The trouble with political weakness
is that it ends in obliqueness.

The rouble with political power
is that it tends to turn sour.

Political Sonnet

(number 5)

This is a demon-cratie country and I say
its time for the emancipation movement
to shut up and do their homework the way
they should: first define IMPROVEMENT

before you go talking about the right
to abortion-on-demand for example -
picking on the weakest sample
of humanity: then flying high as a kite
your slogans and other lies about freedom
and self-full-fillment. Where do you

find such garbage, in what slum
of the mind have you theorized this through,
erasing the difference between life and death:
sucking babies out of the womb as you do?

Salutary

What good the visionary
who radicalizes distortion?
Many a revolutionary
stimulates social abortion ...
just as the reactionary
who defends his fortune.
What is more salutary
than a sense of proportion?

Courtcase '83

Four defendants stood
before the judge's bench. The
judge addressed them: "De-
fendant A, you are accused of
writing to your consistory, dis-
puting their proposed changes
in liturgy. How do you plead?"

"Guilty, your honour."

"Defendant B, you are
accused of questioning the
decision of Synod on proposal
407-d. How do you plead?"

"Guilty, your honour."

"Defendant C, did you voice
serious criticism of your local
Christian School?"

"Yes, your honour."

"Defendant D, did you object
to the inclusion of Mr. Vander Y
on the list of nominations for
elder, on the grounds that his
lifestyle leaves a great deal to
be desired?"

"Yes, your honour."

Defendants and defence
council will leave this court
room. The court will inform you
of its findings. (These kinds of
trials had, by long tradition,
been carried out without the
uncomfortable and sometimes
embarrassing presence of the
defence).

"Mr. Prosecutor, proceed."
said the Bailiff.

"Your honour, we have many
witnesses to prove that the
defendants did, indeed, make
the aforesaid statements."

Witness after witness testi-
fied that the accused had been
guilty of criticism. After depen-
dant A had been thoroughly
discussed, a timid little man in
the jury box rose and asked:

"Your honour, are there biblical
grounds for the objection?"

"Objection," called out the
D.A. "Irrelevant."

"Sustained," mumbled the
judge.

After defendants B and C
were found guilty, the timid
little man rose again. "Your
honour, is there something
wrong with that school?"

"Objection," shouted the
D.A., "The jury member is cast-
ing aspersions on an
honourable institution."

"Sustained" mumbled the
judge.

After the last defendant was
found guilty, the timid little
man tried one more time: "Your
honour, is there something
wrong with Mr. Vander Y's
lifest--"

"Objection," roared the D.A.
"Mr. Vander Y is not on trial
here."

"Sustained," mumbled the
judge. Then he straightened up
from his habitual slouch and
glared at the timid little man.
"And you, sir, will refrain from
making irrelevant questions or
you will be removed from the
jury and from this court."

The timid little man sub-
sided and the case droned on
to its finish. Then it was time
for the jury vote. Eleven hands
went up, without hesitation for
a vote of "Guilty." The little
man grumbled something
about "hair-brained evidence"
but he didn't dare to be the only
hold-out so his hand went up
too declaring the four "guilty
as charged."

The defendants were called
in again. Patiently they stood
before the judge's bench. The
judge passed the sentence:
"You have been found guilty of
criticism. You are sentenced to
be labelled unto death and may
no one have mercy on your
soul." The punishment began
immediately.

"Mr. A. is a neurotic. He's
been to a psychiatrist for
years."

"Miss B is one of those
super-orthodox spinsters that
finds fault with everything."

"Mrs. C. doesn't want to pay
all that tuition. The rest is just
an excuse."

"Mr. D. is charismatic. He's
always saying 'Praise the
Lord' when he's happy."

"A's always been weird. I
knew him way back"

The labels kept coming with
increasing force and vicious-
ness. At each direct hit the
defendants shrank a bit. They
became smaller and smaller
until at last, one by one, with an
almost imperceptible "pop"
they disappeared altogether.

Content with a good day's
work, the crowd dispersed. No
one ever wondered if there had
been something wrong with
consistory's action, Synod's
decision, the local school or
Mr. Vander Y's lifestyle, except
the timid little man from the
jury. But he wasn't going to say
anything and get himself into
more trouble.

Coby Veenstra-
Van Duyvenvoorde,
Hampton, Ont.

How National-socialism developed

Continued from page 11.

National-socialism chose as
organizational form the
Germanic Leader state
("Fuehrerstaat") which did not
exercise sovereignty but
leadership over a group of
followers who were related
through race and citizenship.
The party was the core of the
nation, part of a closed hier-
archical system. The lead-
ership of the Fuehrer would
be subject to periodic review of
the populace. Only the Fuehrer
was ultimately responsible,
which would make things
simpler, seeing that he was of
the same race as his followers.

The fact that Hitler's group
of followers did not represent a
wide range of economic,
social, religious and political

persuasions did not seem to
matter.

This Fuehrer state eventually
got full power through the
passing of a law that allowed
the leader and his followers to
legislate without the legisla-
ture. By passing another law,
the Fuehrer could poll the
people on certain issues and
have those issues decided by a
simple majority vote. Many
other changes were introduced
which consolidated the power
of the National-socialistic
party.

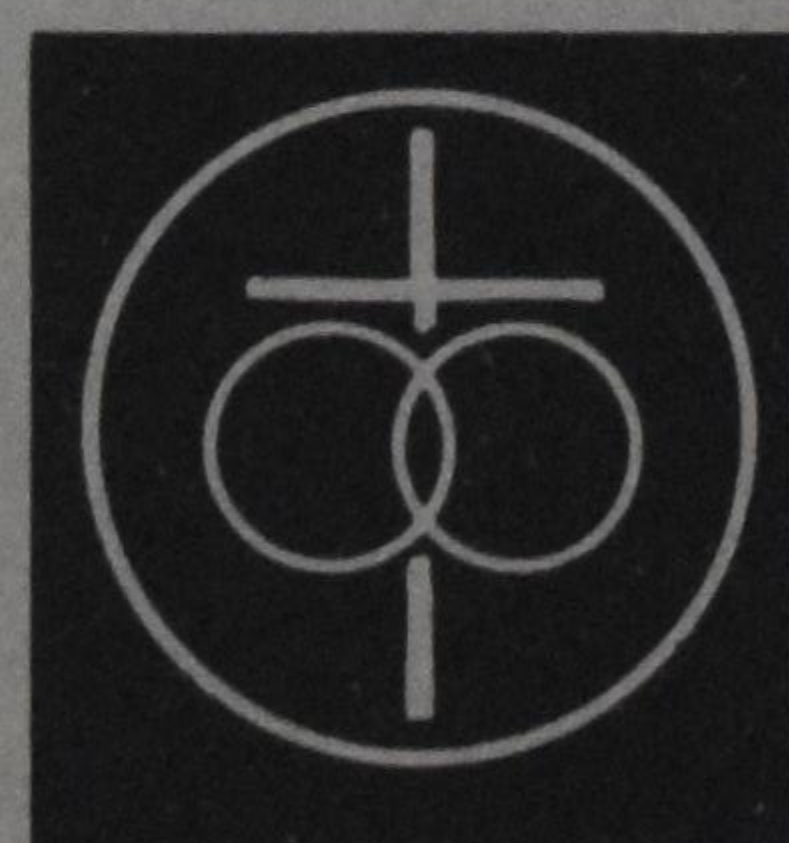
Socialism as such never
developed very far under
Hitler's reign. The influence of
workers was very small.
Capitalists, on the other hand,
received opportunity to
flourish as never before. Youth

was organized into Hitler
"Jugend" groups, and heavily
indoctrinated. Conflict with the
church was inevitable because
of the policy to cleanse
German Christendom of all
Jews.

During the war, when the
military successes of Germany
took a turn, and the leader-
ship felt threatened, the cruelty
of National-socialism was
sharpened. But with the defeat
of Germany its organizational
structures also fell.

There are today, however,
still remnants of National-
socialism in Germany as well
as in other countries.

*The information was gleaned from an
article by Prof. L.W. Scholten in the
"Christelijke Encyclopedie."*



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Confessions of a Dutch immigrant kid

Ben Poole Jr.
Leechtown, B.C.

When a nine year old who spoke only Dutch registered at a Canadian elementary school, the principal put him back into grade one to have him learn English. This happened to me even though I already knew how to do long division, write with a pen, and was supposed to be in grade four. While sitting out this unfortunate set back to grade one, I did no work during class time. At the end of the school day I stood beside the teacher's desk learning to read English. Immediately when I began reading I read well, "See Dick. See Jane. See Dick and Jane."

As long as I understood what I read, I loved my new language and my new homeland. When the teacher instructed me to turn the page, Canada became a foreign country without my familiar cobble stone streets, canals, bridges and trams. "Turn the page" was mumble jumble in my ears. I stood dumbfounded and my face grew red. What now? Since the teacher spoke no Dutch she could not explain the meaning of those odd words. She only repeated herself slowly with a tone that said, "Come on. You know the meaning. It is simple." If the meaning was simple I knew it. Diligently I searched my mind and drew a blank. I did not know whether to blame myself, the teacher, my parents or the English language. Was the teacher going to send me home now because I did not understand plain and simple English? No! Instead she took the page and turned it while repeating, "Turn the page." Instantly I understood. I read another page. "See Spot. See Spot. See Spot jump." With a smile of self-satisfaction I turned to my teacher for approval.

"Turn the page, Ben," she said.

My face turned red instead. I knew it was simple English. At least it was simple when she showed the meaning the other time. Again my mind was blank and the room was silent. The silence was my fault because I was supposed to fill the air with English words from *Dick and Jane*. "I just finished reading page two. Did she want me to read it again?" I thought to myself in Dutch. With a friendly hand she took the page and turned it. Ah! Once more I understood and once more I forgot before I remembered.

For those who learned English on the street and on the job and not in school there also were problems. There was Mr. Hoogedam who went into a men's clothing store in Leechtown to buy a pair of gloves and asked for hand shoes, Mr. Hultink who asked a gas station attendant for a can of gasoline because the car was "uit of gas gerunnen," and Mr. Wassenaar who ordered "drie bij fours" from the building supply store. These men had more trouble with the English language than I. Had they taken an English novel out of the church library every Sunday and read it they would have been as good at English as Mrs. Hultink who led an English reading service one Sunday morning because all the men refused. This happened before men took a theological interest in women.

With the English language skills of a nine-year-old under my belt I was ready for another lesson. While eating my sandwiches during noonhour the chocolate hail rolled out from between the bread slices and on to the floor.

"What are those little brown things

you have on your sandwich?" the boy next to me asked.

"Chocolate," I explained.

"Looks like mouse droppings to me," he said to me. Then he turned to the rest of the class and said, "Yuk! He's eating mouse droppings on his sandwich."

I went home and told my mother never to put chocolate hail or any other kind of hail on my sandwiches. She asked why. I told her I was tired of hail.

I never thought clothes were a problem until I went to school in short pants and knee socks while everyone else came in blue jeans. I never thought a name was a problem until I met a Frisian boy named Fokke. He was known as Fokke for two weeks and then he became a Fred.

If for me food and clothing were an embarrassment in elementary school, religion was in high school. During my high school years at Leechtown Junior Secondary School (there was no Chris-

to be in with my classmates. I wanted them to think that I also drank and partied on weekends.

On one occasion when I was acting foolish in class the girls said I was drunk and stank of whiskey. I laughed and kept up the act. They were ignorant of the cheap after-shave lotion I wore on my favourite sweater that I refused to put in the wash because I wanted to wear it every day to school.

The best strategy was to laugh a lot and say little. This way my school friends thought the worst. They thought I led a secret life of debauchery. And this was how I accomplished it; if some one told of a weekend escapade, bragged a little and got his story mixed up, I would challenge the rogue, "Come on now! You don't have to tell us such stories. Tell us the truth. You had no more than two or three beers because there were four of you and only a dozen beer."

with the van der Veen girls went to catechism on Thursday nights. Using subtle innuendos and silence I created a mystery around myself; a mystery that shrouded my true identity. No one tried for long to pry into my life because I only laughed, turned the tables on them and asked them questions. I looked tough and I talked tough for seven hours a day five days a week knowing if I drank two bottles of beer and ate two french fries I would be sick. To the girls at school I said hello and smiled but I never dated them. I could not in good conscience date or kiss a girl from school because I feared kissing would lead to being unequally yoked.

If there was any kissing to be done it was with one of our own girls after catechism, maybe after Young Peoples or between church services. If there was no kissing on any of those occasions that week there was always the following week. There also were the Fall and



tian High) I led a double life; my life with the friends at school and my life with the friends at church. My school friends I saw only during school. I did not go to their homes and never met their parents. My church friends I met at catechism, Young People Society and Sunday church. I went to their homes and knew their parents. With the school group it was mischief making in the classroom, smoking on school property, and talking tough about drinking, partying, and cars. With the church group it was sitting through discussions on predestination and free will, memorizing questions and answers from the Heidelberg Catechism and singing hymns. My school friends danced and drank without a care in the world and without fear of parental anger or disapproval. My church friends wanted to dance and drink like my school friends but did it on the sly because of parental disapproval. In our church community we were repeatedly reminded to remember our Creator in the days of our youth, and not put off confession of faith until we were older. In my school no one gave any thought to the larger questions of life.

I participated in conversations at school although whole-hearted and honest participation was difficult because I did not spend my weekends driving around town, drinking; I spent my time at home or at church. But I did not wish to be a loser at school. I wanted

"Well, we drank three beer each ... but we chug-a-lugged them. And Frank drank his with a straw. Man was he ever sick," the braggart said.

Once I unmasked the braggart I knew he would have it in for me. If he saw me at church or saw me with my suit on he'd tell the kids at school. I waited for the time he said something against me. When it came it went like this:

"Hey! What were you doing in town on a Thursday night with a car full of girls?" he asked.

"Wouldn't you like to know."

"No way, those chicks looked ugly."

"You're jealous because you never can get a girl into your car." I said.

Now we were on touchy ground. He could embarrass me if he kept on about those ugly girls or I could embarrass him by teasing him about not having a girlfriend. Both of us had to keep face. Who was going to give in?

"Next time share the wealth and give me one," he said being the one to give in. "I thought the blonde in the front wasn't bad looking."

If he had not given way I would have had to deny knowing those girls. Maybe I would have told him they were my cousins.

"What's her name?" he asked.

"I ain't telling you."

"You want to keep her for yourself?"

"Maybe." I said.

As I hoped for I came off looking like a womanizer and not the boy who along

Spring rallies.

At the rallies were the real girls. The girls in our church were sisters to us. We knew them too well and they were not for going steady. The girls from other churches were better for going steady. But going steady with a girl from another church usually meant writing letters, because Leechtown was on Vancouver Island and the steady types lived on the mainland.

Going steady with a girl from the mainland meant no kissing the girls at home and because of the distance and of the expense there was no kissing with the steady either. Those romances with mainland girls, of course, never lasted for more than three months unless you owned a car and had a job. If you were in such a position you could travel to Edmonton where our boys fared well with girls because there were as many C.R.C. churches in Edmonton as there were in the whole of British Columbia. Some even went beyond Edmonton. They thought the B.C. mainland extended all the way to Ontario and found girls in unheard of places like Holland Marsh.

Fortunately and unfortunately my school days stopped after grade ten. Had I stayed until grade twelve the temptation to date and even kiss one of those Canadian girls might have been too great for me to resist. Instead I apprenticed for carpenter and had to marry one of the girls from our church.

Dutch

Onder Ons

Lotsverbetering niet alleen geoorloofd maar geboden!

Ik lees graag de stukjes "Als je't mij vraagt." Ook ik denk nog wel vaak terug aan mijn J.V. tijd die tussen 1926 en 1936 lag. Dat Wolters het niet altijd meer eens is met wat wij vroeger voor vast aan namen, begriip ik heel goed. Ook wat sommige uitspraken van Kuiper betreft.

Het is opmerkelijk dat er in hetzelfde nummer van C.C. Feb. 4, 1983, gezegd wordt dat Bavinck probeerde de eenzijdigheid van Kuiper op sommige punten te verbeteren (Bolt earns PhD). Maar, als je't mij vraagt, is Wolters nu zelf wel heel eenzijdig als hij zegt dat

streven naar lotsverbetering niet geoorloofd is, gezien in het licht van Gods woord.

Wat verstaan wij onder lotsverbetering? Als bv. jonge mensen een zaakje hebben dat een bestaan oplevert, maar ze werken hard om daar een bloeiend bedrijf van te maken dan zie ik dat niet als een streven naar lotsverbetering, maar een streven om vooruit te komen, wat naar mijn mening niet verkeerd is. Zakentalenten zijn ook gegeven talenten. En denk dan ook aan de christelijke handreiking van Zondag 38, of denk aan Zondag 21.

Als een organisatie onredelijk

blijft vragen (of eisen) om meer loon is dat geen streven naar lotsverbetering meer.

Maar als onze diakenen gaven inzamelen voor de CRWRC en zo proberen de mensen in onontwikkelde gebieden te helpen om de aarde, die om onzentwil vervloekt is, zo te bewerken dat ze vruchten oplevert voor hun levensonderhoud, dan zie ik dat als een streven naar lotsverbetering. Een streven dat niet alleen geoorloofd, maar zelfs geboden is.

U zegt dat u niet weet hoe onze hemelse Vader voor ons zorgt. Neel maar we weten wel dat hij vaak mensen gebruikt om mensen te helpen.

Ik zie uit naar uw "babbel" over de pluriformiteit van de kerk.

Melle T. Haan,

Guelph, On

Brandhout

(Olkoumene) - Traditionele energiebronnen - brandhout, dierlijke mest en oogstafval - voorzien volgens een studie van de Wereld bank in 50 tot 70% van de totale energiebehoefte van de ontwikkelingslanden. In Afrika is dat waarschijnlijk nog hoger dan 90%. Van deze traditionele energiebronnen wordt brandhout, waaronder ook houtskool, het meest gebruikt. In Tanzania voorziet brandhout in 59% van de totale energiebehoefte. Dierlijke mest komt op de tweede plaats met 38%, terwijl oogstafval goed is voor zo'n 2,5%. Slechts in 0,5% van de energie-konsumptie wordt

voorzien door andere energiebronnen zoals benzine en gas. Op wereldniveau bekeken voorziet brandhout voor 70% in de energiebehoefte in Afrika, 34% in Latijns Amerika en 30% in Azie.

Heeft uw vereniging plannen om een avond te organiseren? Wij plaatsen het gratis voor u in de Calender of Events.

De Bekering Van Calvin



J. Van Harmelen
Editorial

vele onderlinge contacten die hij had toen hij studeerde in Parijs, Orleans, Bourges en weer in Parijs, uit zijn geschriften, vooral de Institutie (1536) en zijn commentaar op de Psalmen (1557), en zijn brieven. Door biografen wordt vermoed dat we veel meer van Calvin's bekering zouden weten als niet zijn brieven uit het tijdperk van zijn bekering bij de huiszoekingen, die men toen bij

latijn en frans leerde. In 1524 studeerde hij aan het College de Montaigu. Daar maakte hij kennis met de kerkvaders, de scholastiek, en John Hus, John Wyclif en Martinus Luther (hoe je die drie kettters moest bestrijden!)

In die tijd, schrijft Calvin's opvolger Beza, had Calvin vele vrienden, Etienne de la Forge, Leques d' Estaples, de vier gebroeders Cop, en zijn achterneef Ole-

voorwoord op de franse bijbelvertaling). Ook komt Calvin in aanraking met een Duitser, die Grieks doceert, en een Lutheraan blijkt te zijn.

Als zijn vader gestorven is (1531) komt Calvin weer terug in Parijs. Het lijkt een echte humanist. Zijn eerste boek "Over de zachtmoedigheid" van Seneca helpt ons niet iets te vinden dat op een bekering zou lijken. Integendeel, iedere biograaf is eigenlijk wat verlegen met dit geschrift, dat hij zelfs gratis toezond aan Erasmus!

Toch spreekt hij ergens over de invloed die het Evangelie op hem had toen hij zo'n twintig jaar was. Hij ondergaat een zieleworsteling, heeft met twijfel te kampen, vindt het moeilijk om voor te gaan in een kleine kring, en heeft nog geen vrede in zijn hart. Hij schijnt erg gehecht te zijn aan zijn kerk. In zijn commentaar op de Psalmen spreekt hij over zijn bekering en zegt min of meer dat ofschoon hij niet gemakkelijk los te maken was uit het bijgeloof van het pausdom, waaraan hij zich hardnekkig had overgegeven, God ingreep en zijn hart, dat te halsstarrig was voor zijn leeftijd, gedwee maakte en volzaam door een onverwachte, een plotselinge bekering. De verandering die toen plaatsvond in zijn leven schrijft hij geheel aan God toe, en hij vermeldt niets over de omstandigheden.

Deze plotselinge bekering wijst, mijns inziens, meer op zijn overgang van Rome tot de Reformatie dan op de bekering van zijn hart tot Christus. Het was hem, om zo te zeggen, al enkele jaren, vijf of meer, duidelijk dat hij de Here Jezus moest volgen, zoals hij in de schrift, in het evangelie tot ons komt, maar door zijn daad in 1533 werd dat ook voor anderen duidelijk, zo duidelijk, dat hij zelfs moest vluchten om zijn leven dat nu op het spel stond te redden.

Kort voor 1 november 1533 moet deze onverwachte verandering, vooral genoemd in het commentaar op de Psalmen, hebben plaatsgehad. Want dat was de datum waarop Calvin's vriend Nicolaas Cop, die gekozen was tot rector van de Universiteit van Parijs, een rede hield, die zo duidelijk partij koos voor de Evangelischen, en tegen de "ongereformeerde geestelijkheid", dat zijn leven en ook dat van zijn vrienden onmiddellijk aan de vervolging werd blootgesteld.

Calvin moest ook vluchten. Men zocht hem omdat hij die rede geheel of grotendeels had geschreven voor zijn vriend. Onder de schuilnaam Martianus Lucianus vestigde hij zich na enkele omzwervingen te Bazel, waar zijn belangrijke werk "De Onderwijzing in de Christelijke Religie" van de pers komt, in 1536.



hem en zijn vrienden deed, waren vernietigd.

Calvin werd kapelaan van de kathedraal van Noyon toen hij 12 jaar was (een heersende misstand genoemd). Op 14 jarige leeftijd ging hij studeren in Parijs, op de Latijnse school, waar hij

vitan, die te midden van de Waldenzen later werkte aan een franse bijbelvertaling, maar - zoals Beza schrijft - Calvin het "schriftuurlijk geloof" voorhield, dat zo heel anders was dan de Roomse leer. (Calvin gaf hiervan een duidelijk getuigenis aan de Waldenzen in het

Zoveel als we weten van de bekering van Luther, zo weinig weten we van de bekering van Calvin. Als we de levensgeschiedenis van Augustinus, Luther en Calvin nagaan, dan is er in hun bekeringsgeschiedenis een geleidelijke ontwikkeling te vinden, maar er is ook iets plotselings. Dat was er bij Augustinus toen hij ineens door het zingen van een kind in Paulus' brief aan de Romeinen een tekst las die hem onder de leiding van de Heilige Geest noopte zijn hart en leven over te geven aan Christus, en toch was Gods Geest al enkele jaren bezig om hem te bekeren. Dat was er bij Luther toen hij ineens de waarheid zag oplichten bij het lezen van Romeinen 3:26, 'zodat hij zelf rechtvaardig is ook als hij de zondaar rechtvaardigt, die uit het geloof in Jezus is! Hij had de gerechtigheid Gods steeds opgevat als straffende gerechtigheid, nu ging zijn oog open voor Gods passieve gerechtigheid, en toch was Gods Geest ook al enkele jaren bezig in zijn hart.

En zo was het ook bij Calvin. Hij noemt zijn bekering een plotselinge; maar de grote Calvinkenner, Doumergue, vindt er toch aller reden voor om aan te nemen dat reeds vijf of meer jaren tevoren Gods Geest zo in zijn hart werkte, dat hij voelde dat hij de zijde der Reformatie moest kiezen, en eigenlijk reeds gekozen had.

Calvin schrijft niet veel over zichzelf. Dat lag aan zijn persoonlijkheid, zijn karakter. Hij was wat verlegen om over zijn eigen ervaringen te vertellen. Ik vond ergens de zin: "naar zijn eigen getuigenis was hij een "natura subrustica" dat is een ietwat boerse natuur, hij kwam er niet zo gemakkelijk toe om zijn ziel voor anderen bloot te leggen." Ook wordt opgemerkt: "hij schrijft veel over het geloofsleven, maar zo weinig mogelijk in de ik-vorm. Hij kleedt het zo in, dat hij meedeelt wat de gelovige in zich ervaart. En daarbij maakt hij telkens onderscheid tussen de ene en de andere gelovige opdat het geloofsleven niet zou worden opgevat als een proces, dat in ieder precies eender verloopt. Voor het strikt persoonlijke had hij een open oog."

De gegevens over Calvin's bekering moeten worden samengelezen uit de

Dutch

Uit Nederland



□ Radio Nederland - De Nederlandse regering wil gaan bezuinigen op het geven van huur-subsidie. Daarom zal het huurbedrag waarbij men met een bepaald inkomen in aanmerking komt voor subsidie, worden opgetrokken. Bovendien zullen de inkomens van eventuele huisgenoten ook meegerekend gaan worden; zo wordt bijvoorbeeld ook het salaris van meeverdienende kinderen voortaan in aanmerking genomen. De zogenaamde echte minima, mensen die leven van een uitkering, zullen worden ontzien. Zij krijgen boven het bedrag dat ze nu aan subsidie krijgen, 55 gulden per maand extra.

□ De Nederlandse minister van ontwikkelingssamenwerking mevrouw Eegje Schoo heeft in een dagblad interview gezegd dat de ontwikkelingsgelden voor Suriname beschik-

baar blijven. De ontwikkelingshulp zal pas worden hervat als aan bepaalde voorwaarden wordt voldaan. Als belangrijke punten noemde zij herstel van de onafhankelijke rechtspraak en van de persvrijheid.

□ De gemeenteraad van de Gelderse plaats Bommel is tegen de opslag van radioactief afval in die gemeente. Minister Pieter Winsemius van Volkshuisvesting, Ruimtelijke Ordening en Milieubeheer had de gemeente gevraagd de opslag van het afval in loodsen toe te staan. Bommel was een van de gemeenten die daarom was verzocht. Eerder al hadden Velsen, Den Helder en Zijpe laten weten tegen de opslag van laag en middel-radio-actief afval op hun grondgebied te zijn. Volgens de raad van Bommel zijn de risico's voor omwonenden en milieu te groot. De raad vreest ook een te grote psychologische druk op de bevolking. Verder verwacht de gemeenteraad van Bommel schadeclaims vanwege waardedalingen van onroerend goed als de opslag van het radio-actief afval zou doorgaan. *

□ Duizenden Nederlandse militairen hebben een prestatie-loop gehouden onder het

motto: 'Lopen voor Libanon', omdat het inschrijfgeld bestemd is voor het Nederlandse Unifil-bataljon in Zuid-Libanon. Dat bataljon zal het geld gebruiken voor het verlenen van humanitaire hulp aldaar. De prestatie-loop in Nederland heeft 55-duizend gulden opgebracht, ondertussen hebben ook de Nederlandse militairen die in West-Duitsland zijn, meegedaan aan deze actie.

□ Het aantal passagiers dat vanaf Schiphol vertrok of er arriveerde is vorig jaar met 4% gestegen en bereikte de tienmiljoen. Deze stijging is voor een belangrijk deel te danken aan het aantal reizigers dat op de luchthaven overstapte. De aan en afvoer van goederen is echter gedaald en wel 4½%. Dit alles staat in het voorlopig overzicht over 1982.

Op het ogenblik hebben 64 luchtvaartmaatschappijen geregelde diensten op Schiphol en zorgen daarmee voor recht streekse verbindingen met 186 luchthavens in 83 landen. In het overzicht staat ook nog, dat eind van vorig jaar de Zwanenburgbaan in dienst werd gesteld, die geschikt is voor landingen bij zeer slecht zicht, waarbij dan nadering en landing praktisch volledig automatisch geschieden.

□ De Staatsloterij heeft de bijzonderheden bekend gemaakt over de verhoging van de kansen voor de spelers op een prijs. Deze waren 1 op 2 en een half lot en worden vanaf februari 1 op 2. Het is de Staatsloterij namelijk gebleken dat spelers meer interesse hebben op grotere kansen voor het winnen van een kleine prijs, dan voor de droom van de hoofdprijs, die thans 500 duizend gulden schoon is.

Met dit gegeven voor ogen zijn er nu twee prijzen van 100 duizend gulden uit de trekkingen verdwenen en is tegelijkertijd de prijzenpot bij de eerste trekking uitgebreid met 10 duizend prijzen van vijftien gulden, en zijn voor de tweede trekking tienduizend prijzen van vijftien gulden verhoogd tot twintig gulden. De omzet van de staatsloterij bedraagt thans 500 miljoen gulden, waarvan 130 miljoen rechtstreeks naar de schatkist gaat. En het rijk ontvangt nog eens 20 miljoen gulden uit de kansspelbelasting van 25 procent welke over prijzen van duizend gulden en meer moet worden betaald.

□ Nederlands oudste inwoonster mevrouw Ribbens Verstallen is 110 jaar geworden. Op haar verjaardag, gevierd in het Maastrichtse bejaarden-

centrum de Lenculenhof kreeg zij ondermeer bezoek van de burgemeester van Maastricht, de heer Baeten en zijn echtgenote, als mede van de vrouw van de commissaris van de koningin in Limburg, mevrouw Kremers-Bisscheroux.

Roomse klimaat verbeterd

Radio Nederland - Het klimaat tussen het Vaticaan en de rooms-katholieke kerk van Nederland is verbeterd. Dit zegt kardinaal Willebrands na het bezoek dat de gezamenlijke nederlandse bisschoppen aan Rome hebben gebracht. Het Vaticaan heeft, volgens de kardinaal, meer begrip gekregen voor de problemen van de nederlandse kerkprovincie. Drie jaar geleden waren de bisschoppen bij de paus in een bijzondere synode nadat door meningsverschillen tussen vrijzinnige en orthodoxe bisschoppen de kerkprovincie onbestuurbaar was geworden. De afspraken die op die bijzondere synode waren gemaakt zijn nog lang niet allemaal verwezenlijkt. Maar volgens kardinaal Willebrands is er een gestage ontwikkeling gaande.

Persoverzicht

Carl D. Tuyl



Het poffen wordt ons gemakkelijker gemaakt. Consumptieleningen, dat zijn leningen voor jan-met-pet, worden nu gegeven tegen 14% rente. De regering is er als de kippen bij en verklaarde alvast bij monde van de Minister van Financien dat ons tekort voor volgend jaar zo pakweg in de buurt van dertig biljoen zal komen. En dat wordt ons zomaar zonder blikken of blozen tussen neus en lippen even meegedeeld. Niemand schijnt er al te veel last van te hebben. Zo gaan we van tekort tot tekort steeds voort. De spaanders vlogen er wel af in de Kamer.

De oppositie had goeie ammunitie. De voormalige Minister van Energie, Alastair Gillespie had een reuze idee. Hij wilde vloeibare brandstof uit kolen produceren en klopte even aan bij zijn vroegere collega Marc Lalonde voor een kleine ondersteuning van zo ongeveer een miljoen dollar. De oppositie vloog er op af natuurlijk.

Volgens de code voor gedrag zijn voormalige ministers gebonden om geen zaken met de regering te doen binnen een twee-jaar termijn van hun aftreden. Het schijnt dat de ministers het niet te nauw met die regel genomen hebben. Aftreden is er natuurlijk niet bij. Nielsen, de tijdelijke oppositieleider in de Kamer maakte opmerkingen over de moraliteit van deze affaire. Trudeau verslikte zich van pure nijd en die twee raakten in een bitter debat dat al de venijnigheid van twee kijvende viswijven had.

Onze prime-minister was in Santa Lucia om een tweedaagse economiese konferentie bij te wonen. Hij beloofde verdere economiese bijstand. En dat is prachtig, maar komt dat ook onder het toekomstige tekort van dertig biljoen? Vroeger werd er beweerd dat je van een kale kikker geen veren kon plukken. Maar dat is nu natuurlijk anders. Canada's kale kikker wordt lustig geplukt.

Ik neem ergens mijn pet af voor Levesque, de enige politicus in Canada die het lef heeft gehad om bezuinigingsmaatregelen door te drijven. Het onderwijzend personeel, zoals u weet, kwam in het geweer tegen koopkracht inlevering, maar Levesque heeft voet bij stuk gehouden. De onderwijzers hebben drie weken tijd genomen om zich te bedenken.

De olie-producerende landen hebben weer eens van zich laten horen. Nigeria besloot om de anderen te bekankuren en bood olie aan voor vijf dollar onder de normale prijs. Andere landen volgden het voorbeeld en de aandelenbeurzen over de hele wereld hadden een zenuwen aanval. Lagere olie prijzen sturen alle begrotingen in de war. Een land zoals Mexico komt er door in grote moeilijkheden, en de internationale geldleners zitten 'm hevig te knijpen. Het zijn vooral de banken die niet veel heil zien in lagere energie prijzen omdat het hun klanten in moeilijkheden brengt. En we mogen aannemen dat de ollemaat-

schappijen ook niet van vreugde staan te springen als hun winsten naar beneden gaan. In Canada zullen we natuurlijk ook het energie prijsbeleid moeten gaan herzien. Met de gebruikelijke langzaam-aan-dan- breekt-het-lijntje-niet snelheid natuurlijk.

Het departement van buitenlandse zaken in Washington sloeg weer eens een flinke blunder. Die rare grapjas in Libie, Kadaffi, maakte dreigende geluiden in de richting van Egypte, dat in Washington aanklopte met het verzoek om Libie's troepenbewegingen te controleren via radar vliegtuigen. Egypte wilde die zaak niet aan de grote klok hangen, maar Washington is zo lek als een mandje en de hele zaak kwam in geuren en kleuren in de kranten. Een diplomatieke catastrofhe!

De berichten uit India bleken nog somberder als eerst werd aangenomen. Onenigheid tussen Hindoes en Mohammedanen in de staat Assam veroorzaakte een bloedbad waarin tenminste duizend mensen het leven verloren. Er werd natuurlijk over die ellende in de kranten gerapporteerd maar volgens mij is de pers er niet zo overstuur van als van de zeehondjes-jacht in onze maritieme provincies. Dat komt op de voorpagina, duizend doden in India staat op pagina vijftien. Hetgeen ons een hoop vertelt over de staat van deze wereld. Op dezelfde pagina vijftien in dezelfde krant staat ook een

stukje van zo'n dertig regels over de ontwapeningsonderhandelingen. De Russen boden aan 20.000 manschappen terug te trekken als er 13.000 Yankees naar huis zullen gaan, alsof er iemand bezorgd is over het aantal troepen. Onze zorg gaat wel wat dieper dan dat.

En zoals u wel gemerkt zult hebben is de porto ook weer omhoog gegaan. Een brief in Canada kostte op 31 December 1981 zeventien cent aan postzegels en op het ogenblik betaalt u voor datzelfde briefje tweeëndertig cent. De wiskundig aangelegden onder ons mogen het percentage stijging berekenen, als ik me niet vergis ligt dat erg dicht bij de twee-honderd procent.

De P.C.-partij gaat in juni weer aan het knokken. Niet dat er op het ogenblik niet hevig geschermteld wordt, dat niet. Voor een partij die dolgraag aan de regering wil komen is hun innerlijke verdeeldheid nou juist geen reklame. Maar wie zegt eigenlijk dat ze aan de regering willen komen? Misschien hebben ze wel lol genoeg elkaar in het publiek de wind uit de zeilen te halen.

Katrina-Joy heeft haar naam eer aangedaan en haar moeder op een guile glimlach getraceerd. Ze trekt nog steeds een lip tegen haar grootvader maar dat doen per slot van rekening wel meer mensen tegen de dominee, nietwaar?

Classified Advertising

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Calvinist Contact

99 Niagara St., St. Catharines
ON L2R 4L3, (416) 682-8311

THANKS

BOERS: Our sincere thanks to relatives and friends who remembered us with cards, flowers, presents, etc. for our 40th Wedding Anniversary.

Lendert and Willy Boers, children and grandchildren — Ancaster, Ont.

136 Book Rd. W., R.R.#2, Ancaster, ON L9G 3L1

LAMMERS: The family of the late Anton Lammers wish to express their heartfelt thanks and appreciation to relatives, friends and neighbours for their kind words, floral tributes, donations to various charities and messages of sympathy received during the loss of a dear husband, father and grandfather.

Mrs. Corrie Lammers and family,
142 W. 19th Hamilton, ON L9C 4H6

BIRTHS

BRINK: "Know that the Lord is God! It is He that made us and we are his" (Psalm 100:3).

We praise our Maker for entrusting to our care another precious, healthy child, LISA JOY, born February 14, 1983. Another daughter for John and Mary; a little sister for Jason and Melanie; 27th grandchild for Mr. and Mrs. J. Brink of Newcastle, Ont.; 8th grandchild for Mrs. M. Vogel of Orono, Ont.

1404 Leonard Ave., Cornwall, ON K6J 1M8

HELDER: "I will praise you; for I am fearfully and wonderfully made" (Psalm 139:14).

With thanks to God, the giver of life, Jake and Margaret Helder (nee De Boer), R.R.#3, Jarvis, Ont., are happy to announce the birth of their fourth child, a son, MATTHEW SHAWN. Born Monday, February 14, 1983. Weighing 7 lbs. 15 oz. A new brother for Lisa, Philip and Ian; 20th grandchild for Edze and Maaik Helder, R.R.#1, Jarvis and 17th grandchild for Arie and Hilda Hoogenboom, R.R.#3, Jarvis.

R.R.#3, Jarvis, ON N0A 1J0

KNIP: With thanks to God, we, Fred and Aileen, wish to announce the safe arrival of our second child, another healthy son, MICHAEL FREDERICK, born February 7, 1983. A little brother for David. Proud grandparents are Mr. and Mrs. Harry Klungel, Hensall and Mr. and Mrs. Harry Knip, Lucan. Second great-grandchild for Mr. and Mrs. A. Klungel, Holland, eleventh great-grandchild for Mr. and Mrs. Fred Knip, Lucan, and a great-grandchild for Mr. and Mrs. K. Bos, Holland.

Home address; R.R.#2, Lucan, ON N0M 2J0

Be a part of the 1983 Wedding Album. Send material along with payment of \$10 to C.C. Photo Album.

99 Niagara St.,
St. Catharines, ON L2R 4L3

BIRTHS

ROZEMA: Martin and Ralphine (nee Zandbergen) thank the Lord for the safe arrival of their fourth child, JANELLE GRACE on February 2, 1983. She weighed in at 8 lbs. 3 oz. and is most welcomed by her sisters Andrea and Christine and her brother Dean. She is the seventh grandchild for Mr. and Mrs. Paul Rozema of Tofield, Alta., and the eleventh grandchild for Mr. and Mrs. Kasper Zandbergen of Edmonton, Alta.

"Children are a gift from God" (Psalm 127:3).

ANNIVERSARIES

Kruiningen Grimsby
1938 1983

March 3

We are happy to announce that on March 3, 1983, D.V.

JOHN and PAULINE DE KOK

will celebrate their 45th Wedding Anniversary.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

May the Lord continue to bless them and keep them in His care.

Jack & Mary; David, Alan, Debra, Brian — Ottawa, Ont.

Herb & Jane; John, Steven, Michael, Jennifer — Cambridge, Ont.

Rene & Dorothy; Angela, Ronnie, Kevin — Ancaster, Ont.

Joanne; Kelly, Kevin — London, Ont.

Herman & Mary; Pauline, Jeremy — Cambridge, Ont.

Home address: 6 Walnut St., Grimsby, ON L3M 1M2

Mildam Acton
1958 1983

March 18

With thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

GERRIT and ALY KROEZEN
(nee Van Den Bosch)

Wedding Text: "Be joyful in hope, patient in affliction, faithful in prayer" (Romans 12:12).

May God continue to fill their lives with love.

Congratulations from your children:

Henry

Fred

Andrew

Annette

Walter

Open house: March 19, 1983, to be held at home from 2:00-4:00, D.V.

Home address: 34 Young St., Acton, ON L7J 2G6

Utrecht Hamilton
1953 1983

March 12

With grateful thanks to God we joyfully announce the 30th Wedding Anniversary of our parents and grandparents,

BILL and CORRIE SCHINKEL
(nee Van Buuren)

May God bless you and give you many more years of happiness together.

With love and congratulations from your family.

Jim & Margot; Christopher, Allan — Kitchener

Bob & Phyllis

Brian & Betty; Craig, Dean

Corinne & Dave Ethier

Lynn

132 Church Rd. W., Hamilton, ON L9B 1A3

Something to say?

voice your opinion in the form of a letter.

ANNIVERSARIES

With joy and thankfulness to the Lord we would like to announce the 35th Wedding Anniversary on March 2nd, 1983 of our parents and grandparents,

JOHN and TINA TOLSMMA
(nee Draayer)

We thank God for the many years He has blessed them and pray that He will continue to bless them and keep them in His care.

Art & Enica Tolsma: Alicia, John, Paul, Nicole — Chatham, Ont.

Mark & Martin Medenblik; Aaron, Michelle — Chatham, Ont.

Rita Tolsma & Brad Moor — Calgary, Alta.

Linda & Gerry Wolting; Kristy — Chatham, Ont.

Home address: 124 Indian Creek Rd. E., Chatham, ON N7M 5J6

Veenhuizen London
1943 1983

With thankfulness to the Lord we are happy to celebrate our parents 40th Wedding Anniversary on March 12, 1983.

COR and FENNY VANDAALEN
(nee Schaaf)

May God continue to bless you and watch over you.

Peter & Wilma VanDaalen; John, Kathy — Summerland, BC

Brenny & Nancy VanDaalen; Philip, Karin, Michael, Joy — Terrace, BC

Kees & Marg VanDaalen; Aualeigh, Kelly, Jeff, Erica — London, Ont.

Home address: 647 Piccadilly St., London, ON N5Y 3H1

OBITUARIES

In Zijn Heerlijke eeuwigheid nam De Heere tot Zich Zijn kind en onze tante

SIETSKES DEELSTRA
(nee Zijlstra)

Op de gezegende leeftijd van bijna 86 jaar.

Want Gij zijt mijn Heil O Heer. Ik blijf U al den dag verwachten.

Ps. 25:2 (berijmd).

Dennis & Tiete Klazinga — Cam-lachie, Ont.

John & Dorothy Vanderwal — Cam-lachie, Ont.

Donald & Gladys Vroom — Palmetto (Fla.)

Fred & Sylvia Boonstra — Sarnia, Ont.

Steward & Janny Klazinga — Forest, Ont.

Oscar & Dina Veenbaas — Sarnia, Ont.

Melvin & Harriet Klazinga — Cais-tor Centre, Ont.

Lodewijk & Meino Zijlstra — Wyoming, Ont.

Wyoming.
February 16, 1983.

Rom. 8:38,39

On February 1, 1983, the Lord suddenly called home, our beloved father, father-in-law, Opa and great-Opa,

ABRAHAM RAS

Dearly beloved husband of M. Bakker.

Children:

Jaap Ras & Willy Snyder — Haar-lem, Holland

Rie & Leen Bos-Ras — Weston, Ont. grandchildren:

Hetty & Gordon Preece — Bramp-ton, Ont.

Leonard Bos — Calgary, Alta.

Ron & Marie Bos — Ottawa, Ont. great-grandchildren:

Christopher & Kimberly Preece

A funeral service was held on February 4, 1983 in Huisduinen, Holland, Rev. Brederveld officiated.

Home address: Ooievaarstr 49 178IVK, Den Helder, Holland.

OBITUARIES

"De heer is mijn herder" (Ps. 23:1). Het heeft de here behaagd tot zich nemen, op zijn tijd, mijn geliefde man, onze lieve zorgzame vader en opa,

ADAM DEN HAAN

op de leeftijd van 85 jaar.

J. DenHaan-Spelt — Zwanenburg

Henk & Corri Oudshoorn; Tim & Judith Laurence — Cambridge, Ont.

Johanna (Hanneke) Oudshoorn — Hamilton, Ont.

De begrafenis vond plaats te Zwanenburg op maandag 14 februari 1983.

J. Den Haan-Spelt, Kerkhof Laan 34, 116. J.D. Zwanenburg N.-H., The Netherlands

When we are called to part, It gives us inward pain.

But we shall still be joined in heart, And hope to meet again.

On February 7, the Lord took home, our very dear mother, grandmother and great-grandmother.

Mrs. ALBERDINA KELLY-KUIPER

widow of the late Mr. Egbert Kelly since 1971 at the blessed age of almost 86 years.

The Lord was her, and is also our Shepherd!

Her loving children:

Jan & Alle Kelly — Hoogeveen

Hendrik & Anna Kelly — Holland-seveld

Lambertus & Henny Kelly — Hollandseveld

Margaretha Koster — Drayton

Harm & Alie Kelly — Dunnville

Femmy & Albert Linde — Moore-field

Lammy & Siemon Benjamins — Moorefield

Henny & Piet vander Deen — Kerken-veld

Alberdina Hoogendoorn — Palm-erston

45 grandchildren, 39 great-grand-children.

Hoogeveen, The Netherlands.
February, 1983.

Het behaagde de Here thuis te halen op 16 februari, 1983 onze geliefde vrouw, moeder, groot-moeder en overgrootmoeder,

SYTSKE DEELSTRA ZYLSTRA

op de leeftijd van bijna 86 jaar, na een gelukkige echtvereniging van 61 jaar.

"Zalig zijn de doden die in de Here sterven."

Debedroefden:

Johannes Deelstra — Wyoming

Oscar Deelstra

Obbie Deelstra - Piersma — Wyoming

Doetje Van Wyk-Deelstra

Anton Van Wyk — Cam-lachie

8 kleinkinderen en 6 achterklein-kinderen.

Address: 612 London St., Wyom-ing, Ont.

TEACHERS

AYLMER: Immanuel Christian School in Aylmer requires a teacher for the Junior grades with ability in French and/or Remedial.

Please apply to Mr. Richard Poor-tinga, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6

BELLEVEILLE: Belleville District Christian School invites applications for possible openings in the primary and junior levels.

Please send applications to Mr. Ben van Huizen, Chair-man of the Education Committee, R.R.#5, Belleville, ON K8N 4Z5; phone: (613) 966-4467.

BOWMANVILLE: Durham Christian High School, R.R. #1, Bowmanville, ON L1C 3K2; phone: (416) 623-5940, invites applications in the following areas: science, PE/English. Send resume, references, and applications to the school, c/o Ren Siebenga.

BRANTFORD: Brantford Christian School invites applications for a vacancy in grade 7 and 8 and possible vacancy in junior grades for the 1983/84 school year. Please send applications to Mr. C. Vander-veen, Principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4; phone: (519) 752-0433 (school), (519) 752-4100 (home).

BURLINGTON: The Trinity Christian School, Burlington, Ont., has a definite opening on its staff at the primary level and a possible opening at the intermediate level for the school year 1983-1984. Please send letters of application and resumes to: Mr. A. VanderLaan, Principal, 650 Walker's Line, Burlington, ON L7N 2E7; phone: 1-(416) 634-3052.

CAMBRIDGE: Cambridge Christian School invites applications for a possible opening in the primary grades. We are also accepting applications for the position of principal/teacher. Please send applications to: Mr. John Tamming, Principal, 191 Myers Rd., Cambridge, ON N1R 7H3; phone: (519) 623-2261.

CHATHAM: Chatham District Christian Secondary School invites applications for possible vacancies which will require teaching a combination of subjects — English, French, geography, man in society. Come and join a dedicated staff and experience the joys of teaching in a smaller Christian High School. Send your letters of inquiries and/or applications to: Henry Kooy, Principal, Chatham District Christian Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4; telephone: (519) 352-4591 (school) or (519) 354-9528 (home).

DUNDAS: Calvin Christian School invites applications for the 1983/84 school year for grade 2 position as well as for a possible opening for a teacher to teach grade 8 half time and a remedial class the remaining half time. An interest in and knowledge of music will be an asset. Please send letters of inquiry, applications, and resume to: Garry Glasbergen, Principal, Dundas Calvin Christian School, Inc., R.R.#2, Dundas, ON L9H 5E2; phone: (416) 627-1411 (school) or (416) 689-6259 (home).

GUELPH: John Calvin Christian School, situated in a University setting invites applications for possible openings in the intermediate level. Consider becoming part of our challenging community. Send inquiries and applications to: Jake Vriend, Principal, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8; phone: (519) 824-8860 (school) or (519) 836-6507 (home).

HAMILTON: Hamilton District Christian High School invites applications for possible vacancies in English/drama, and possible combinations of guidance, family studies (home ec), man in society and French (inter-mediate level). Interested teachers are invited to send their applications to: A. Zietsma, Principal, 28 Athens St., Hamilton, ON L9C 3K9; phone: (416) 389-3411.

KINGSTON: Kingston Christian School invites applications for a possible teaching position in grade 5 and 6. Preference to applicants with ability in music. Please send applications to the Principal, 88 Wright Cres., Kingston, ON K7L 4T9; phone: 546-4872.

Classified Advertising

TEACHERS

HAMILTON: Calvin vacancies will likely be in **Primary (K-4)**, and **Intermediate (7 and 8)** grades.

This may be the year of the "turn-over" due to family expansion, professional development and geographic relocation. Now's your chance to consider joining the Hamilton staff. We're a congenial bunch of hard-working professionals who will welcome both the "rookie" and the "pro."

If you're competent in history or science or remedial education, drop us a line.

If you're interested in details on the primary vacancies, contact us soon. Contact; W.H. Hultink, c/o Calvin Christian School, 547 West Fifty St., Hamilton, ON L9C 3P7; phone: (416) 388-2645.

LONDON: London Parental Christian School invites applications for the position of **principal/teacher** for the 1983/84 school year. L.P.C.S., with grades K through 8, employs 6 full-time and 5 part-time teachers. We are located in southwestern Ontario, in the home of the University of Western Ontario. Possible opening in the intermediate grades as well. Send applications and resume to: Larry Essenburg, London Parental Christian School, 202 Clarke Side Rd., London, ON N5W 5E4; phone: (519) 455-0360.

ORANGEVILLE: The Orangeville Christian School invites applications for a **grade 1-2 classroom teacher** to begin in September 1983. All applications should be sent to Mr. R. Duggan, Principal, 2 Hewitt St., Orangeville, ON L9W 2T7; phone: (519) 941-7677 (home) or (519) 941-3381 (school).

NEWMARKET: The Holland Marsh District Christian School invites applications for positions in **kindergarten, grades 1 and 2** for the 1983-84 school year. Possible vacancy in the **junior grades**. H.M.D.C.S. has an enrollment of 195 students in K-8. Please submit application to: H. Vandervecht, Principal, Holland Marsh Dist. Christian School, R.R.#2, Newmarket, ON L3Y 4V9; phone: 775-3701 (school), 775-2645 (home).

OTTAWA: The Ottawa Christian School invites applications for a position at the **upper elementary level** with preference to applicants with the ability to teach music. Please send applications to: Mrs. Elsie Klassen, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6; phone: (613) 722-5836 (school) or (613) 824-7946 (home).

PETERBOROUGH: Rhema Christian School is in need of 1 full-time teacher to fill a **grade 3-4** position. This person should have a strong **music** background and be able to teach **French**. Application forms are available by contacting the school. Rhema Christian School, 3195 Parkhill Rd. E., Peterborough, ON K9L 1B8; (705) 743-1400

ST. THOMAS: Ebenezer Christian School invites applications for a possible vacancy in the **intermediate grades** for the 1983/84 school year. Send letters of inquiry or application to: Mrs. T. Oegema, Secretary of the Education Committee, Post Office Talbotville, ON N0L 2K0; or phone: (519) 633-0514.

ST. CATHARINES: Beacon Christian High School, invites applications for possible openings in: **English and history**. Experienced or new teachers are invited to write to: John Friend, Principal, 2 O'Malley Dr., St. Catharines, ON L2N 6N7

TEACHERS

ST. CATHARINES: Calvin Memorial Christian School invites applications for possible vacancies in **primary, junior, special education and part-time music**. Preference will be given to Canadians. Interested applicants are asked to submit a complete application and resume to: Mr. Jack Zondag, Principal, Calvin Memorial Christian School, 300 Scott Street, St. Catharines, ON L2N 1J3; phone: (416) 937-6302.

SARNIA: Sarnia Christian School invites applications for the 1983/84 school year for vacancies in **primary and intermediate grades** (knowledge of French will be an asset). Sarnia Chr. School has an enrollment of 240 pupils from kindergarten - 8, and is located near the shores of Lake Huron. Please submit applications to: Mrs. Gerda VanderMeulen, 1091 Cathcart Blvd., Sarnia, ON N7S 2H4; phone: (519) 542-4553.

STRATHROY: The John Calvin Christian School Society invites applications for a possible vacancy in the **primary grades** for the 1983/84 school year. Please send applications and resume to: Mr. H. Wiersema, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3; phone: (519) 245-1934 (school) or (519) 289-5562 (home).

THUNDER BAY: Thunder Bay Christian School, K-8, is seeking applications for a teacher for the **primary or intermediate** grades for the school year 1983-84. Please direct letters of inquiry or application to the Secretary of the Board, Mrs. Cathy Ypma, 582 Hilldale Rd., R.R.#15, Thunder Bay, ON P7B 5N1 or phone: (807) 767-5634.

TRENTON: A Trenton Christian School will require teachers for the following positions for the 1983/84 school year. One teacher for the **combination** (½ time each) **kindergarten/remedial**; 1 teacher for the **grade 3/4 level**; 1 ½ time teacher for **grade 8**. Please address your application or inquiry to Mr. J. Vreugdenhil, Principal, Trenton, Chr. School, 20-4th Ave., Trenton, ON K8V 5N3; phone: (613) 392-3600.

WELLANDPORT: Wellandport Christian School invites applications for possible openings in **primary and junior grades**. Direct all inquiries to Wm. Thies, Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0; phone: 386-6272.

WOODSTOCK: We invite applications for a possible (Sept. 83) opening in **grade 1**. Training in special education may be an asset. We also have a possible vacancy in **grade 6**. The successful applicant will be responsible for the music program in the senior grades and possibly for the teaching of history on rotation as well. Address all correspondence to R. van der Ploeg, Principal, John Knox Christian School, 800 Juliana Dr., Woodstock, ON N4S 7W3; phone: (519) 539-1492 (school); 539-2117 (home).

SASKATCHEWAN: Society for Christian Education invites applications from experienced persons to fill a challenging position as **teacher** in our new inter-denominational Christian School, **grades K through 3 or 4**, scheduled to open September, 1983. Send applications to: Mrs. G. Hogeterp, 2325 Herman Ave., Saskatoon, Saskatchewan S7M 0N5; phone: (306) 652-4655.

C.C. helps in finding teaching positions.

TEACHERS

The Smithville District Christian High School

solicits applications for possible positions in all areas and specifically for girls' physical education and music.

Our growing school now numbers 220 students and offers courses at three levels of learning: Advanced, General and Basic. In addition to the regular academic core of subjects we shall offer courses in business, technology, agriculture, and the arts.

M.B. Strooboscher, Principal,
Box #310, Smithville, ON L0R 2A0
phone: (416) 957-3255 (school)

EDMONTON Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in

primary
secondary: French
assistant principal: upper elementary

We have the added services of curriculum coordinators; for grades K-12. The four schools in our system also have a number of staff members as resource teachers for the system.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects His claim on life, is fertile soil in which to grow personally and professionally.

The Edmonton Christian School community, with over sixty teachers, continues to plan for good facilities, positive working conditions, and an attractive salary schedule. Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact us.

H.P. Visscher

14345-McQueen Road, Edmonton, Alberta T5N 3L5
Tel: (403) 455-8515

Pacific Christian School (K-12)

671 Agnes St., Victoria, BC V8Z 2E7
Phone: (604) 479-9365

invites applications from suitably qualified teachers in the following secondary school areas:

ENGLISH/DRAMA
PHYSICAL EDUCATION (Girls)
GENERAL SUBJECTS (eg. art, science, business courses)

For details and applications contact the principal:

Mr. R. Sutton

Vancouver Christian Secondary School

has established a Search Committee which is ready to receive inquiries from persons interested in the

PRINCIPALSHIP

of the school. Applicants must be articulate Christians, should show an interest in curriculum development, have proven administrative ability, and be able to understand supporters and parents of varying Christian backgrounds. Since the present principal wishes to return to teaching it is the committee's desire to fill this position for the 83-84 school year, if possible, but applications for a later date are also invited. Vancouver Christian Secondary School is the highschool campus of Vancouver Christian School, a growing, inter-denominational school offering Grades K-XII. The highschool expects to enroll some 160 students for 83-84.

Inquiries should be directed to:

Search Committee

Vancouver Christian Secondary School
3496 Haida Drive, Vancouver, BC V5M 3Z4
PHONE: (604) 430-3062

Fraser Valley Christian High School

Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides christian education for 370 students in grades 8 through 12.

We have definite openings for the 1983/84 school year in the areas of:

- **English** • **Bible** • **Mathematics** • **General Science**
- **Business Education - typing, accounting** • **PE - girls**
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Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.

We invite you to send your application, with resume, references, and credentials to:

15353-92nd Ave., Surrey, B.C. V3R 1C3

For further information contact:

F. Herfst, Principal
(604) 581-1033 (school) or (604) 524-6753 (home)

TEACHERS

LETHBRIDGE: Immanuel Christian School is seeking applications for positions in: **high school mathematics, junior high social studies, junior high English, junior/senior high home economics**. Teachers must qualify for the Alberta certification. Send resume and applications to: Mr. Herman Konynenbelt, Principal, 803 - 6th Ave. N., Lethbridge, AB T1H 0S1; phone: (403) 327-4223 or (403) 328-4782.

MEDICINE HAT: Medicine Hat Christian School, due to expansion and possible staff change, will have openings in the **primary and intermediate** grades. Preference will be given to those that have special qualifications in music and/or physical education and/or French. Also needed a teacher for a **combined kindergarten/relief duties position**. Applicants may apply for one of these placements.

We are an interdenominational school and presently in our first year of operation and growing.

If you are looking for a new challenge and like to be part of a dynamic school community, please apply! Forward resume and transcripts to the Medicine Hat Christian School, 318 - 8th St., N.E. Medicine Hat, AB T1A 5R6. For more information contact William Slofstra, Principal, school 1-403-526-3246 or home 1-403-526-7192.

DUNCAN, B.C.: Duncan Christian School invites applications for a **junior/secondary science/social studies** teaching position for the 1983/84 school year. Send resume and letter of application to Mr. W. Vandeventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, BC V9L 3X9; phone: (604) 746-5341 (school).

VERNON: Vernon Christian School invites applications for a **grade 1/2 position** for the 1983/84 school year. Please send applications, resume and inquiries to Mr. K. Stromberg, Principal, Vernon Chr. School., Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, BC V1T 6L6; phone: (604) 545-7345.

EMPLOY. WANTED

Dairy farmer, with 20 years experience and with family, seeks job as herdsman on dairy farm, preferably in southern Ontario. Has boys 15 and 16 also willing to work. Immigrated from Holland last year: where he owned a dairy farm with 80 to 100 cows in a parlour system. For more information call: (519) 638-2470, or write Gerrit Franken, R.R.#2, Wallenstein, ON N0B 2S0

Nederlands meisje (geref); 22 jaar in West Duitsland wonend; zelf van een boerderij, zoekt een stage adres op een boerderij met melkvee, voor ca. ½ jaar in Canada of USA. (Juni-December). Gaarne met familieaansluiting. Schrijf a. u. b. naar: Grietje Sikma, 44 Munster Wolbeck, Kveuzbach 326, West Germany.

Young man, 17, with dairy experience is looking for full-time farm work in Ontario, preferably live-in. Phone: (416) 937-7576.

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Classified Advertising

TEACHERS

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Christian School Society

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THE KING'S COLLEGE

A Christian Liberal Arts College

DIRECTOR OF STUDENT AFFAIRS

The King's College invites applications for the position of Director of Student Affairs. The appointment will commence no later than July 1, 1983. Candidates should possess at least a baccalaureate degree. Preference will be given to candidates with experience in a related field.

The position involves administrative responsibility in the areas of admission, registration, scheduling, and academic counselling. In addition the Director is responsible for the coordination of student life activities including worship, social events, and student government. A detailed job description is available upon request.

Applications accompanied by a resume should be submitted before April 30, 1983 to:

Dr. Sidney DeWaal, President
The King's College
10766 - 97 Street
Edmonton, Alberta
T5H 2M1



THE KING'S COLLEGE

A Christian Liberal Arts College

EDMONTON, ALBERTA

PRESIDENT

The Senate Search Committee for President invites nominations and applications for the position of President of the College. The appointment will commence July 1, 1983. Candidates should have a doctorate and be articulate regarding the principles and practice of Christian higher education.

The King's College is a Christian liberal arts college, the educational philosophy of which is rooted in the historic Christian faith as represented by the creeds of the Protestant Reformation. The College will commence its fifth year of operation with approximately 150 students enrolled in the arts and sciences.

The King's College is an equal opportunity employer, but in accordance with Canada Employment and Immigration regulations, this advertisement is directed to Canadian citizens and permanent residents.

Applications accompanied by a resume of qualifications and record of achievement and administrative experience should be submitted before May 2, 1983. All communication will be received in strict confidence.

Search Committee

c/o Dr. S. Keith Ward, Academic Dean
The King's College

10766 - 97 Street, Edmonton, Alberta, Canada T5H 2M1

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Requirements: self-motivated, experience in recreation, preferably day camping, academic background in P.E., recreation, education or day camping an asset.

Deadline: March 18

Contact: Mr. Paul Wilson, 2413 Islington Ave., Apt. #301, Rexdale, ON M9W 3X6; call: (416) 746-6965.

Driver/salesman wanted for wholesale florist, located in Niagara Peninsula. Please send reply to Box #4739, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Volunteers

Several churches are looking for teacher or other adult volunteers to help with SWIM teams this summer. If you can give up to six weeks of your summer to work intensively with a team of young people, please contact Rev. Dirk J. Hart at Christian Reformed Home Missions (616) 241-1691.

PERSONAL

Respectable Christian woman, 44 years old, would like to correspond with and meet, preferably older Christian man. Write to Box #4740, Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3

Happy 80th birthday Oma Veenhof, congratulations and love from your children, grandchildren, and great-grandchildren.

PASTOR NEEDED

KALAMAZOO, MICH.: Assistant to the Pastor - to provide leadership in planning, developing, implementing, and coordinating educational and outreach programs of Third Church; ordination optional; candidates are invited to send resume, and will receive complete position description and church profile. Please respond to Search Committee, Third Chr. Ref. Church, 2400 Winchell Ave., Kalamazoo, MI 49008.

INGERSOLL: The Ingersoll Chr. Ref. Church would like to invite responses from ministers, to fill our current vacancy. More information available on request. Please reply in confidence to: Mark Heerema, 25 Chisholm Drive, Ingersoll, ON N5C 2C5; or phone: (519) 485-1113.

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Please correspond with Gerben and Marianne Bosma, Box 1605, Fairview; (403) 835-4641.

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Mini Holidays 1983

Spend the weekend in beautiful central Ontario. Covenant Chr. Ref. Church families welcome you in their homes when you travel on weekends to relax. Ski, golf, fish, shop, etc. Worship with us on Sundays. Adults \$10.00 per day, Children \$5.00, meals inc. All moneys will go to Church Building Fund. Write for brochure or reservation to: Mini-Holidays 1983, c/o Covenant Chr. Ref. Church, Box 785, Barrie, Ont., Phone: (705) 726-0984.

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Events/Classified Advertising

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FOR RENT

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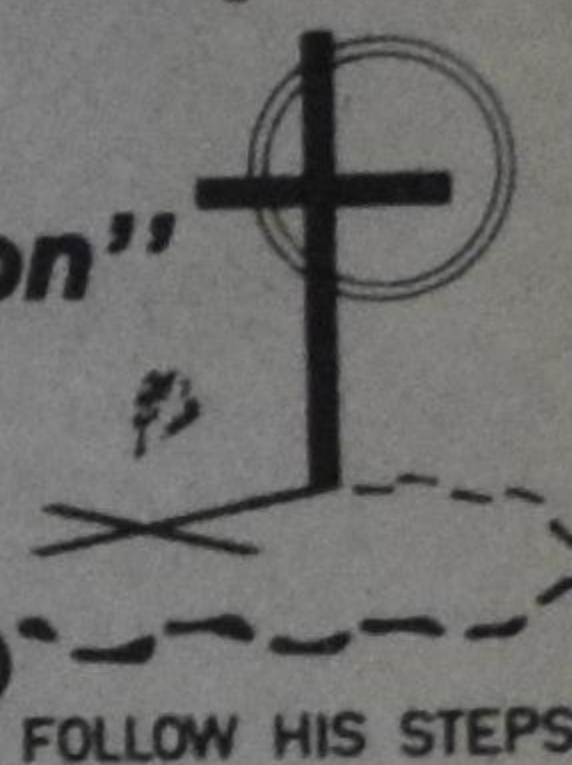
"Attention ALL Young People"

It's time to register for the

"Ninth All-Ontario Convention"

which will be held at

Carleton University
(Ottawa, Ont. - Canada's Capital)



on May 20-23, 1983

The theme for this year is "Follow His Steps". It'll be a great weekend of faith, fellowship and service.

It's a weekend of sharing our faith with others, having fellowship with fellow conventioners, and witnessing in the community.

Registration: (till March 15, 1983) \$100 for members
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For information and your registration form,
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SO REGISTER NOW FOR THIS TERRIFIC WEEKEND!

Hope to see you there.

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with

JAN OVERDUIN, Organ
ERIK SCHULTZ, Piccolo Trumpet
Saturday, March 26, 1983 8 p.m.
Grace Christian Reformed Church of Scarborough
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Admission: \$5 Students: \$3
Net proceeds in support of T.D.C.H. and A.A.C.S.

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Justice and Peace for Christians one century after Kuyper

a lecture series* by

Nicholas Wolterstorff

professor of philosophy, Calvin College

March 11 and 12; 25 and 26, 1983

March 11, 8:00 p.m. - Comparative view of how Christians have inserted themselves into society

March 12, 1:00 p.m. - The modern social world as one interlocked structure.

3:30 p.m. - Christian social philosophy in Latin America and Amsterdam in this decade.

March 25, 8:00 p.m. - Causes of world poverty and affluence, and our obligations to the poor.

March 26, 1:00 p.m. - Nationalism in the modern world: South Africa and the Middle East.

3:30 p.m. - Causes of urban ugliness; aesthetics in the city.

Series is open to the public. All lectures to be held at
Institute for Christian Studies

229 College Street, Toronto

Phone: (416) 979-2331

Fee: \$25.00 for the series; \$6.00 for single lecture.
Telephone registration in advance is requested.

* The Abraham Kuyper Lectures given in 1981 at the Free University of Amsterdam.

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Calendar of events

Mar. 5 A Charity auction sale will be held at Woodland Chr. High school. All items to be sold are new. Preview 9 a.m. Sale 10 a.m.

Mar. 12 "Jubilee 1983": the 25th anniversary celebrations of Wellandport Christian School; open house at 9:30; lunch at 11:30; afternoon program at 1:30; informal reunion at 4 p.m.

Mar. 11-12; 25-26 "Justice and Peace for Christians One Century after 25-26 Kuyper." Lecture series by Nicholas Wolterstorff to be held at the Institute for Christian Studies, 229 College Street, Toronto.

Apr. 9 Christian Labour Association of Canada - 31st annual Convention, at 9:30 a.m. in the Centennial Community Centre, 65 East 6th Ave., New Westminster, B.C. Tickets \$11.50. For further information and tickets call: 939-7686 or 939-6212.

Apr. 16 "Back to God Hour Rally" - Toronto at 8 p.m. in St. Paul's Church, 227 Bloor Street East at Jarvis; speaker: Dr. Joel Nederhood; music by choirs and brass under the direction of Leendert Koolj; at the organ Andre Knevel.

May 7 Choir of the Reformed Churches, Bethel Gospel Church, 1355 Upper Wellington, Hamilton, ON at 7 p.m.

May 20-23 Ninth All-Ontario Convention also known as the 1983 Mini Convention of Chr. Ref. young people, Carleton University, Ottawa.

Harry Houtman of Christian Stewardship Services is available for personal visits, and public meetings: March 14-21, Northern Alberta; March 21-26, Southern Alberta; April 12-22, British Columbia.

The Canadian Home Bible League: Van Polen Multi-Media presentations: Feb. 25, Orillia; Feb. 27, Toronto, Feb. 27, Scarborough/Willowdale; Mar. 4, Orangeville; Mar. 6, Ottawa, Mar. 6, Nepean; Mar. 7 & 8, Ottawa; Mar. 10, Brockville; Mar. 13, Belleville; Mar. 15, Tillsonburg; Mar. 16, Laamington; Mar. 17, Essex; Mar. 18, St. Thomas; Mar. 19, St. Ann's; Mar. 20, Oshawa; Mar. 25, Hamilton; Mar. 27, Scarborough; Apr. 3, Weston; Apr. 10, Burlington; Apr. 17, St. Catharines; Apr. 24, Burford.

Calvin Seminary Choir - Southern Ontario tour - will present evening concerts at: Thurs., Feb. 24 at Grace CRC, Chatham, Ont.; Fri., Feb. 25, at Ingersoll CRC, Ingersoll, Ont.; Sat., Feb. 26 at Immanuel CRC, Hamilton, Ont.; Sun., Feb. 27 at Covenant CRC, St. Catharines, Ont. Please check local listings for the times.

More Salem Evenings with Herman DeJong... March 7, Port Perry CRC; March 9, Burlington C.R.C.; March 15, Alliston C.R.C.; March 16, Oshawa C.R.C.; March 17, Vineland Free Reformed Church; March 24, Brantford C.R.C.; March 28, Immanuel C.R.C., Hamilton; March 30, Stratford C.R.C.; March 31, Ancaster C.R.C.; April 5, Willowdale C.R.C.; April 7, Listowel C.R.C.; April 13, Kitchener C.R.C.; April 20, Clinton C.R.C.; April 28, Brantford District Ladies Societies in Woodstock C.R.C.

His Stubborn Love film series with Joyce Lansdorf, in the East Strathroy CRC at 8:00 p.m. on the following nights: Feb. 3, film 1 "Change Points"; Feb. 10, film 2 "Your Irregular Person"; Feb. 17, film 3 "His Stubborn Love"; Feb. 24, film 4 "God's Waiting Room"; Mar. 3, film 5 "Mourning Song"; Mar. 10, film 6 "Tough and Tender".

An extension course sponsored by The King's College and St. Stephen's College, to be held at St. Stephen's College, 8830 - 112 St., Edmonton, starting at 7:30 p.m. Topics and dates:

Mar. 3: "Tying it Together" led by Russell Savage, Darryl Auten, and Leslie-Ann Hales.

Lyle McBurney of the Ontario Association of Alternate and Independent Schools (OAAIS) on tour:

Mar. 8, 9: Barrie, Orillia;

Mar. 16, 17: Brampton, Bolton, Mississauga.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Mar. 11	Tues. Mar. 8	Fri. Mar. 4-8:30 a.m.	Wed. Mar. 2-8:30 a.m.
Fri. Mar. 18	Tues. Mar. 15	Fri. Mar. 11-8:30 a.m.	Wed. Mar. 9-8:30 a.m.
Fri. Mar. 25	Tues. Mar. 22	Fri. Mar. 18-8:30 a.m.	Wed. Mar. 16-8:30 a.m.

Books

Literature

If romantic fiction is your weakness ...

Love Comes Softly, Love's Enduring Promise, Love's Long Journey - a trilogy by Janette Oke; and **Once Upon a Summer**, all by Bethany House/Beacon, 1979, 1980, 1982 and 1981, respectively; pb., all approx. 200 pp. Barbara Hudspeth, Hamilton, ON.

If romantic fiction is your weakness, Janette Oke's trilogy, the *Love Comes Softly* books, will help you wile away a few hours. Set in pioneer times, the series attempts to enlighten us about the hardships our forefathers endured and the resourcefulness that shone through despite the hardships. The main purpose, however, appears to be the presentation of numerous love stories all of which are intertwined with a blatant Christian life-perspective.

Janette Oke has taken on a formidable task. It is difficult enough to write creditable romantic fiction without the added burden of trying to superimpose Christian morals at every turn. Unless a reader is partial to moralizing novels, she may quickly tire of Mrs. Oke's evangelizing tendencies.

The author is Canadian born - from Champion, Alberta, the daughter of a prairie farmer. She is an active mother of four who has spent time travelling the country

as a pastor's wife and now resides in Alberta. It is worthy of note that Mrs. Oke has had to solicit help from U.S. publishers in order to have her talents made known.

"Cast in the mold of the *Little House on the Prairie*, this touching story has already won the hearts of thousands of readers," claims the back cover of *Love's Enduring Promise*, and according to Carol Johnson, Managing Editor of Bethany House Publishers, the series is well on its way to the one million mark.

The Successful Living Operation, based in Minneapolis and Winnipeg, has taken this book under its wing and introduced it to the secular market. The purpose of this organization is to place religious books on racks everywhere, at the airport, K-Mart stores, among others. Through their efforts Janette Oke's books are enjoying great success in both the U.S. and Canada.

Although pioneer days are the background for these novels, the author is careful not to limit their appeal by mentioning any place names.

It surprised me to learn that the *Love Comes Softly* books are considered adult fiction by the publisher. While Bethany is aware that many teens are enjoying the novels, it might shock them to

realize that the elementary-school crowd is excited about them too. The vocabulary and subject matter, as well as the format, makes it clear that this series aims at an older audience than Laura Ingalls Wilder's *Little House on the Prairie* series. While it is not unusual to find a kid's book with adult appeal, an adult romance with nine and ten-year old readers makes you wonder. Either the kids are maturing more rapidly than ever or Mrs. Oke's aim at the adult market has missed its mark.

Although the books advertise themselves as *Little House on the Prairie* fare, the similarity is not to be taken too seriously says Bethany House. The intent was to give the reader an idea of the type of story to expect; it was not a planned parallel. These stories are written primarily for a female audience, the publisher adds.

Mrs. Oke tries to deal with some difficult issues: wife abuse, interracial marriage, untimely death and retardation. Perhaps because of the scope of her books and the short chapter format, she has had to touch very lightly on these subjects and never takes us deeply enough into the heartache and ongoing suffering these problems create to make them real. In an

attempt to neatly tie together all the sub-plots she has woven around the main story of Marty and Clark, the author tends to underdevelop and trivialize these deserving themes.

Dialogue helps to make a novel compelling, to involve the reader in the intensity of character relationships. In the case of *Love Comes Softly*, however, the dialogue distracts. It is straight out of a '50's' western complete with "Dad-burn it," "git," "I'm afeared" and "acros't the crik." Did our ancestors really speak like that?

If these books are really as popular as they seem among young readers and if they are being used to evangelize the nation by the Successful Living Operation, I begin to get nervous. Not only are they obvious in their proseletizing attempts but they show a dangerously naive view of Christianity that will not benefit our youngsters or present the gospel adequately to the secular market.

Marty (the heroine) may lose her first husband, Clem, just as she starts out on her westward trek and she may have to struggle through a second rather premature marriage to Clark (the hero). She may even have the added trouble of managing Clark's small daughter, Missie, and giving birth to her own

child (by Clem) in a hostile environment, but there is an unrealistic and simplistic tone to these stories that ensures us our heroine will come to love Clark's God, will rise above her bitterness and will be able to sort out the problems of all and sundry within her small community.

Everything happens too quickly and too painlessly. If this were a children's book, the neat-and-tidy approach would be understandable, but it is a book aimed at adults who presumably can handle a more 'blood and guts' approach to life.

Janette Oke is planning one more book to add to the Clark and Marty trilogy and a soon-to-be-released volume entitled *When Calls the Heart*, with a definite Canadian flavour, that is independent of the series - a companion book to *Once Upon a Summer*.

The books promise us that we will "ache" with Marty and Clark, that we will "laugh and cry with them as they face the joys and trials of life on a homesteader's farm." While I cannot recommend these books as good literature, it might be well to read them simply to find out what all the excitement is about and to be able to discuss them with our children. The youngsters are certainly hooked as are one million other readers!

Books

Views on how one accepts the written Word

The Bible and Higher Criticism, Harry R. Boer, Oxford, 1981; 109 pp., pb., \$5.50. W.S. Reid, Guelph, ON.

The author of this book is a retired missionary of the Christian Reformed Church who has worked for many years in Nigeria. The book, itself, was published originally in 1975 and has gone through a number of editions, the 1981 publication of it being the latest. As some may know, it has caused some raising of the eyebrows in Christian Reformed and other circles, but it is interesting that the original publisher, W.B. Eerdmans, has thought it worthwhile to bring out another edition at this time.

The book commences with a discussion of what is known as Lower Criticism or Textual Criticism, that is the attempt to get back to the original texts of the Hebrew and Greek manuscripts. Most evangelicals are quite prepared to accept this type of study, for on it is based our Hebrew and Greek testaments which are the basis of most biblical study. The author, however, then goes on to advocate a similar acceptance of the idea of Higher Criticism, with its attempts to analyze the documents

themselves as to authorship, dating, purpose and meaning. For instance, the questions Higher Criticism raises relate to whether there was one or more authors of the Pentateuch or the Prophecy of Isaiah; whether Paul actually wrote some of the epistle attributed to him and so forth.

The author stresses the humanity of the Bible, pointing to the fact that many Christians adopt, although they do not acknowledge it, the view that the Bible was simply dictated by the Holy Spirit. In stressing biblical humanness, he flatly rejects the idea of inerrancy so popular in some circles today, and rather fully demonstrates the fact that the Bible is not always apparently self-consistent in its accounts of events. He shows the problems which arise from a doctrine of inerrancy quite effectively, although this reviewer feels that some of his examples could be explained by an historian. On the other hand, he makes some very telling points.

He then takes up the question of infallibility and tends to regard this also as a kind of shibboleth, which is not proveable by science, but can be accepted only as a result of the inward testimony of the Holy

Spirit. At the same time he argues strongly that even if one accepts the results of Higher Criticism, the Christian need not be disturbed, for the Spirit assures the Christian that the Bible is the Word of God.

While this reviewer feels that in many ways Harry Boer has raised and has proved certain points, particularly that of the humanness of the scriptures, giving the parallel of the incarnation of our Lord, the Living Word as an explanation of the written Word, yet he feels that the author has, in his argument gone too far. He has not taken into account the whole spectrum of Higher Criticism, much of which has been based upon Hegelian philosophy as the starting point, and which is fundamentally anti-Christian.

Furthermore, the author has not pointed out that much of the Higher Criticism of the nineteenth century has been overthrown by later study. He quotes James Orr to support his thesis, but does not also acknowledge that James Orr also wrote: *The Problem of the Old Testament* in an attack on Higher Criticism. In a sense, while much may be said for this book, that fact that it does not really make much distinction between different types of Higher Criticism leaves it open to attack from both sides.

Bible study

Commentary on Luke and John: Old but good

Gospel of Luke, 1078 pp., \$22.95; and **Gospel of John**, 1436 pp., \$24.95, both by William H. Van Doren; Kregel/Mitchell, 1981; reprints of 1872-1878 originals. Dr. Henry J. Boekhoven, Aylmer, ON

These expository and homiletical studies, both two volumes and each in one single binding, appeared originally under the title, *A Suggestive Commentary on St. Luke and on St. John*. In his word for word expositions, Van Doren, an American preacher and scholar of the 19th century, shares with us numerous homiletical

ideas and helpful insights in the biblical text. His vast knowledge of ancient languages, the church fathers, and later theologians, however, is collected in small separate paragraphs.

Doctrinally conservative, Van Doren gives trained theologians as well as lay persons excellent food for thought. His method is suggestive in that he, by commenting on the words of scriptures in generally brief and often one-lined sentences, thus suggests further study. But because of this brevity his writing is occasionally hard to understand.

The commentaries surely are not for the inert preacher and exhorter, but can be used effectively by the student of the Word who is willing to dig. The books contain a wealth of material, and, although over a century old, the reader will still benefit from them greatly. Their particular value lies in the extensive homiletical data accumulated therein.

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